THE

Almost Christian DISCOVERED:

OR, THE

FALSE PROFESSOR TRYED and CAST.

Being the substance of Seven

SERMONS

First Preached at *Sepulchers, London,* [illegible]

And now at the importunity of Friends, made Publick.

By *MATTHEW MEADE.*

Luk. 16. 14. *And the Pharisees who were [illegible] heard all these things, and they derided [him.]*

Vers. 15. *And Jesus said unto them, Ye are they which justifie your selves before men, but God knoweth your hearts: For that which is highly esteemed amongst men, is abomination in the sight [of God.]*

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Believe & Obey
Faith & Love
Faith Love & Holiness
are all one
a Perfect Conformity
of heart & life
to God is the Sum
and Substance
of all the Comands
of God: Zeal
The True Temper
heat of all
The affections of
God and Christ

To the Congregation at *Sepulchers*, that were the Auditors of theſe Sermons.

Grace and Peace be multiplied.

Beloved,

WHat the meaning of that Providence was, that called me to the occupation of my talent amongſt you this Summer, will be beſt read and underſtood by the effects of it upon your own ſouls; The kindly increaſe of grace and holineſs in heart and life, can only prove it to have been in mercy; where there is not the fruit of the Word, there it becomes a Judgment. The Word Travels with life or death, ſalvation or damnation, and bringeth forth one or other in every ſoul that hears it; I would not for a world (were it in my power to make the choice) that my labours, which were meant & deſigned for the promotion of your immortal

souls, to the glory of the other world, in a present pursuance of the things of your peace, should be found to have been a Ministration of Death and Condemnation, *in the great day of Jesus Christ. Yet this (the Lord knoweth) is the too common effect of the most plain and powerful preaching of the Gospel.* The waters of the Sanctuary *do not always heal where they come; for there are* miry and marish places that shall be given to Salt, למלח כתבו *The same word* (למח) *is elsewhere in Scripture rendred* barrenness, *be* turneth a fruitful land למלחה into barrenness; *so that the Judgment denounced upon these miry and marish places, is, that the* curse of barrenness *shall rest upon them, notwithstanding the* waters of the Sanctuary *overflow them.*

Ezek. 47. 11.

Psal. 107. 34.

It is sad, but certain, that the Gospel inflicteth a death of its own, as well as the Law; or else how are those Trees in Jude *said to be* ἀποθανόντα, twice dead, plucked up by the roots? *Yea, that which in it self is the greatest mercy, through the interposition of mens lusts, and the efficacy of this cursed sin of unbelief, turneth to the greatest Judgment, as the richest and most generous*

Jude 12.

Wine

Wine makes the sharpest Vinegar. Our Lord Christ himself, the choicest mercy that the Bowels of a God could bless a perishing World withal, whose coming (himself bearing witness) was no less Errand than that of Eternal Life and Blessedness to the lost and cursed Sons of Adam: *Yet to how many was he* אבן נגף וצור מכשול a stone of stumbling, and a Rock of offence; *Yea*, a gin and a snare, *and that to both the Houses of* Israel, *the only professing people of God at that day in the world. And is he not a stone of stumbling in the Ministry of the Gospel to many professors to this very day, upon which they fall and are broken? When he saith,* Blessed is he whosoever shall not be offended in me; *he doth thereinplainly suppose, that both in his Person and Doctrine the generality of men would be offended in him.* Rom. 5. 8. Joh. 3. 16. Job 2. 14. Isa. 2. 14. Matt. 11.

Not that this is the design of Christ and the Gospel, but it comes so to pass through the corruptions of the hearts of men, whereby they make light of Christ, and stand out against that life and grace which the Lord Jesus by his Blood so dearly purchased, and is by the preaching of the Gospel so freely tendred; the wil-

ful refusal whereof will as surely double our damnation, as the acceptance thereof will secure our eternal salvation.

Oh consider! it is a thing of the most serious concernment in the world, how we carry our selves under the Gospel, and with what dispositions and affections of heart and soul, seasons of grace are entertained; this being taken into the consideration to make it weight, that we are the nearer to Heaven or to Hell, to Salvation or Damnation, by every Ordinance we sit under: Boast not therefore of priviledges enjoyed with neglect of the important duties thereby required. Remember Capernaums *Case, and tremble: As many go to Heaven by the very gates of Hell, so more go to Hell by the gates of Heaven, in that the number of them that profess Christ, is greater than the number of them that truly close with Christ.*

Mat. 11. 23.

Beloved, I know the Preaching of the Gospel hath proselyted many of you into a Profession; but I fear that but few of you are brought by it to a true close with the Lord Christ for salvation. (I beseech you bear with my jealousie, for it is the fruit of a tender love to your precious souls.) Most men are good Christians in the

the verdict of their own opinion; but you know the Law alloweth no man to be a witneſs in his own caſe, becauſe their affection uſually out-acteth Conſcience, and ſelf-love balketh Truth for its own intereſt.

The heart of man is the greateſt Impoſtor and Cheat in the world; God himſelf adjuſts it, Jer. 17. 9. The heart is deceitful above all things. *Some of the deceits whereof you will find diſcovered in this* Treatiſe, *which ſheweth you that every Grace hath its counterfeit, and that the higheſt Profeſſion may be, where true Converſion is not.* הלב מכל עקוב

Supplantatorium cor ita omni

The deſign hereof is not to break the bruiſed Reed, nor to quench the ſmoaking Flax; *not to diſcourage the weakeſt believer, but to awaken formal Profeſſors. I would not ſad the hearts of any,* whom God would not have made ſad; *though I know it is hard to rip up the dangerous eſtate and condition of a profeſſing Hypocrite, but that the weak Chriſtian will think himſelf concerned in the diſcovery. And therefore as I Preached a Sermon on Sincerity among you, for the ſupport and encouragement of ſuch, at the end of this; ſo I did pur-*

Mat. 12. 20. Ezek. 13. 22.

pose to have printed it with this: But who can be Master of his own purposes, that is (as I am) under such daily variety of Providences! your kindly acceptation of this, will make me a debtor for that.

The Dedication hereof, belongs to you on a double account; for as it had not been preached, but that love to your souls caused it, so it had much less been printed, but that your importunate desire procured it: And therefore what entertainment soever it findeth in the world, yet I hope I may expect you will welcome it, especially considering it was born under your Roof, and therefore hopes to find favour in your eyes, and room in your hearts.

Accept it, I beseech you, as a publick acknowledgment of the Engagements which your great, and (I think I may say) unparallel'd Respects have laid me under, which I can no way compensate, but by my prayers; and if you will take them for satisfaction, I do promise to be be your Remembrancer at the Throne of Grace, whilst I am

Matthew Meade.

TO

To the Reader.

Reader,

I Know how customary it is for men to ascend the publick Stage, with premised Apologies for the weakness and unworthiness of their labours, which is an argument that their desires (either for the sake of others profit, or their own credit, or both) are stretched beyond the tedder of their abilities; and that they covet to commend themselvs to the Worlds censure, in a better dress than common infirmity will allow; for my own part I may truly say with *Gideon*, *Behold my thousand is the meanest*, (my Talent is the smallest) *and I am the least in my Fathers house*; and therefore this appearance in publick is not the fruit of my own choice, which would rather have been in some other subject, wherein I stand in some sense indebted to the World, or else in

Judg. 6.

somewhat more digested, and possibly better fitted for commonacceptation; but this is but to consult the interest of a mans own name, wch in matters of this concern, is no better than a Gal. 6. 8. *sowing to the flesh*, & the harvest of such a Seeds-time will be *in corruption.*

Thou hast here one of the saddest considerations imaginable presented to thee, and that is, How far it is possible a man may go in a profession of Religion, and yet after all fall short of Salvation; How far he may run, and 1 Cor. 9. yet not *so run as to obtain*; this, I say, is 14. sad, but not so sad as true; for our Lord Christ doth plainly attest it, *Strive to enter in at the strait gate; for* Luk. 13. *many, I say unto you, will seek to enter in,* 14. *and shall not be able.*

My design herein is, that the formal sleepy Professor may be awakened, and the close Hypocrite discovered; but my fear is, that weak Believers may be hereby discouraged; for as it is hard to shew how low a Child of God may fall into sin, and yet have true grace, but that the sinner will be apt thereupon to presume; so it is as hard to shew how high an Hypocrite may rise

rise in a Profession, and yet have no grace, but that the Believer will be apt thereupon to despond. The prevention whereof I have carefully endeavoured, by shewing, That though a man may go thus far, and yet be but *Almost a Christian*; yet a man may fall short of this, and be a true *Christian* notwithstanding; judg not therefore thy state by any one *Character* thou findest laid down of a False Professor, but read the whole, and then make a judgment: For I have cared, as not to *give childrens bread to dogs*; so not to Mat. use the *Dog-whip* to scare the *children*: yet I could wish that this *Book* might fall into the hands of such only whom it chiefly concerns, who *have a name* Rev. 3. *to live, and yet are dead*; being busie with the *form of Godliness*, but strangers to the *power of it*. These are the proper subjects of this Treatise: And the Lord follow it with his blessing where ever it comes, that it may be an awakening word to all such, and especially to that Generation of profligate professors, (with which this Age abounds) who, if they keep to their Church, bow the knee, talk out a

few

few prayers, and at a good time receive the *Sacrament*, think they do enough for Heaven, & hereupon judg their condition safe, and their salvation sure, though there be a hell of sin in their hearts, *and the poyson of Asps is under their lips*, their minds being as yet carnal and unconverted, and their Conversations filthy & unsanctified: If eternal life be of so easie attainment, and to be had at so cheap a rate our *Lord Christ* meant to tell us, *Strait is the gate, and narrow is the way which leadeth unto life, and there be few that find it.* And why the Apostle should perplex us with such a needless injunction, *To give diligence to make their calling and election sure*; certainly therefore it is no such easie thing to be saved, as many make it, and that thou wilt see plainly in the following Discourse.: I have been somewhat short in the application of it, and therefore let me here be thy Remembrancer in five important duties.

Rom. 3. 13

Mat. 7. 14

2. Pet. 1. 10.

First, *Take heed of resting in a form of Godliness*, as if Duties *ex opere operato* could confer grace; a lifeless formality

lity is advanced to a very high esteem in the world, as a *Kab of Doves Dung* was sold in the Famine of *Samaria*, at a very dear rate. Alas the profession of Godliness is but a sandy foundation, to build the hope of an immortal Soul upon for Eternity; remember the Lord Jesus Christ called him a foolish builder, *that founded his house upon the sand*; and the sad event proved him so, *for it fell, and great was the fall of it*; Oh therefore lay thy foundations by Faith upon the Rock Christ Jesus; look to Christ through all, and rest upon Christ in all.

2 King.

Mat. 7. Verse

1 Cor.

Secondly, *Labour to see an excellency in the Power of Godliness*, a Beauty in the life of Christ; If the means of Grace have a lovelineſs in them, surely Grace it self hath much more; for *finis dat amabilitatem mediis*, the goodness of the means lies in its suitableness and serviceableness to the end; the form of godliness hath no goodness in it, any farther than it steads and becomes useful to the soul in the power and practice of Godliness. The life of Holiness is the only excellent life; it is the life of Saints

and

and Angels in heaven, yea, it is the life of God himself. As it is a great proof of the baseness and filthiness of sin, that sinners seek to cover it; so it is a great proof of the excellency of Godliness, that so many pretend to it: The very Hypocrites fair profession pleads the cause of Religion; although the Hypocrite is then really worst, when he is seemingly best.

Malus ubi bonum se simulat, nunc est pessimus.

Thirdly, *Look upon things to come as the greatest realities*; for *non entis & non apparentis idem est affectus*; things that are not believed, work no more upon the affections, than if they had no being; and this is the grand reason why the generality of men suffer their affection to lacquey after the world, setting the Creature in the place of God in their hearts.

Most men judg of the reality of things by their visibility and proximity to Sense; and therefore the choice of that wretched Cardinal becomes their Option, who would not leave his part in *Paris*, for his part in *Paradise*; sure whatever his interest might be in the former, he had little enough in the latter. Well may

may covetousness be called Idolatry, Col. 3.
when it thus chuses the World for its God.

O consider Eternity is no Dream; Hell and the Worm that never dies, Mat. 9.44
is no melancholy conceit; Heaven is no feigned *Elysium*: There is the greatest reality imaginable in these things; though they are spiritual, and out of the ken of sense, yet they are real, and within the view of faith! *Look not therefore at the things which are* 2 Cor. 4.
seen, but look at the things which are not 18.
seen; for the things that are seen are temporal, but the things which are not seen are eternal.

Fourthly, *Set a high rate upon thy soul*; what we lightly prize, we easily part with; many men sell their souls (at the rate of prophane *Esau's* birth- Heb. 12.
right) *for a morsel of bread*, nay, *for that* 20.
which (in the sense of the Holy Ghost) *is not bread.* O consider, thy soul is Isa. 55.
the most precious and invaluable Jewel in the world; it is σοφοῦ τέκτονος καλὸν ποίκιλμα, the most beautiful piece of Gods workmanship in the whole Creation; it is that which bears the Image of God, and which was bought

1 Pet. 1. 18, 19. bought with the Blood of the Son of God; and shall we not set a value upon it, and count it precious?

The Apostle *Peter* speaks of three very precious things.

1 Pet. 1. 7. *A precious Christ.*
2 Pet. 1. 4. *Precious Promises.*
& 1. 1. *And precious Faith.*

Now the *preciousness* of all these lies in their usefulness to the Soul. Christ is *precious*, as being the Redeemer of precious souls; the Promises are *precious*, as making over this *precious Christ to precious souls. Faith is precious*, as bringing a *precious soul* to close with a *precious Christ*, as he is held forth in the *precious promises*. Oh take heed that thou art not found *over-valuing* other things, & *undervaluing* thy soul. Shall thy flesh, nay thy beast be loved, & shall thy soul be slighted? wilt thou cloath and pamper thy body, and yet take no care of thy soul? this is as if a man should feed his Dog, and starve his Child: 1 Cor. 6. 13. *Meats for the belly, and the belly for meats, but God shall destroy both it and them.* Oh let not a tottering perishing carkass have all your time and care,

care, as if the life and ſalvation of thy ſoul were not worth the while.

Laſtly, *Meditate much of the ſtrictneſs and ſuddenneſs of that Judgment-day, which thou and I muſt paſs through into an everlaſting ſtate*, wherein God the impartial Judg will require an account at our hands, of all our Talents and betruſtments; we muſt then account for time, how we have ſpent that; for Eſtate, how we have imployed that; for ſtrength, how we have laid out that; for affections and mercies, how they have been improved; for the Relations we ſtood in here, how they have been diſcharged; and for ſeaſons and means of Grace, how they have been husbanded; and look how *we have ſowed here, ſo ſhall we reap hereafter.* Gal. 6.

Reader, Theſe are things that of all other deſerve moſt of, and call loudeſt for our utmoſt care & endeavour, though by the moſt leaſt minded: To conſider what a ſpirit of Atheiſm (if we may judg the tree by the fruits, and the principle by the practice) the hearts of moſt men are filled with, who live, as if God were not to be Mat 7. 16. 20

ſerved,

ſerved, nor Chriſt to be ſought, nor luſt to be mortified, nor ſelf to be denied, nor the Scripture to be believed, nor the Judgment-day to be minded, nor Hell to be feared, nor Heaven to be deſired, nor the Soul to be valued, but give up themſelves to a worſe than brutiſh ſenſuality, *to work all uncleanneſs with greedineſs*, living without God in the world: This is a meditation fit enough to break our hearts, if at leaſt we were of holy *Davids* temper, who *beheld the tranſgreſſors and was grieved*, and had *Rivers of waters running down his eyes, becauſe men kept not Gods Laws*. The prevention & correction of this Soul-deſtroying diſtemper, is not the leaſt deſign of this Treatiſe now put into thy hand: though the chief virtue of this Receipt lies in its Soveraign uſe to aſſwage & cure the ſwelling Tympany of Hypocriſie; yet it may ſerve alſo (with Gods bleſſing) as a plaiſter for the Plague-ſore of prophaneneſs, if timely applied by ſerious Meditation, and carefully kept on by conſtant Prayer.

Eph. 4. 19 & 2. 12.

Pſal. 119. 158. Verſ. 136.

Reader, Expect nothing of curioſity or quaintneſs, for then I ſhall deceive thee;

thee; but if thou wouldst have a *touch-stone* for the trial of thy state, possibly this may stead thee: If thou art either a stranger to a profession, or an hypocrite under a profession, then read and tremble, for thou art the man here pointed at.

——*Mutato nomine de te* *Horat.*
Fabula narratur——

But if the Kingdom of God be come with power into thy soul; if Christ be formed in thee; if thy heart be upright and sincere with God, then read and rejoyce. Mark 9.1. Luk. 17. 21.

I fear I have transgressed the bounds of an Epistle; The Mighty God, whose Prerogative it is to teach to profit, whether by the tongue, or the pen, by speaking, or writing, bless this Tract, that it may be to thee as a Cloud of Rain to the dry ground, dropping fatness to thy soul, that so thy Fleece being watered with the *dew of Heaven*, thou mayest *grow in grace, and in the knowledg of our Lord and Saviour Jesus Christ*; In whom I am, Isa. 48.17. 2 Pet. 3.18

London, Oct. 29. 1661. Thy Friend and Servant,
Mat. Meade.

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ACTS

ACTS 26. 28.

Ἐν ὀλίγῳ με πείθεις χριστιανὸν γενέσθαι.

Almost thou perswadest me to be a Christian.

IN this Chapter you have the Apostle *Pauls* Apology and Defensative Plea which he makes for himself against those blind *Jews* which did so maliciously prosecute him before *Agrippa*, *Festus*, *Bernice*, and the Council.

In which Plea he doth chiefly insist upon three things.

The manner of his life before conversion.

The manner of his conversion.

The manner of his life after conversion.

How he lived before conversion, he tells you from *v.* 4, to 13.

How God wrought on him to converſion, he tells you from *v.* 13, to 18.

How he lived after converſion, he tells you from *v.* 19, to 23.

Before converſion he was very Phariſaical.

The manner of his converſion was very wonderful.

The fruit of his converſion was very remarkable.

Before converſion he perſecuted the Goſpel which others preached: after converſion he preached the Goſpel which himſelf had perſecuted.

While he was a perſecutor of the Goſpel, the *Jews* loved him; but now that (by the grace of God) he was become a Preacher of the Goſpel, now
Verſe 21. the *Jews* hate him, and ſought to kill him.

He was once againſt Chriſt, and then many were for him; but now that he was for Chriſt, all were againſt
Verſe 9. him; his being an enemy to Jeſus, made others his friends; but when he came to own Jeſus, then they became his enemies.

And this was the great charge they had againſt him, that of a great Oppo-

ſer,

ser, he was become a great Professor.

Because God had changed him, therefore this inraged them. As if they would be the worse, because God had made him better. God had wrought on him by Grace, and they seem to envy him the grace of God. *Hic vir invidet mihi gratiam Christi.*

He preached no Treason, nor sowed no Sedition; only he preached Repentance, and Faith in Christ, and the Resurrection, and for this he was called into question.

This is the Breviate and Sum of *Pauls* defence and Plea for himself, which you find in the sequel of the Chapter, had a different effect upon his Judges.

Festus seems to censure him, *v.* 24.

Agrippa seems to be convinced by him, *v.* 28.

The whole Bench seem to acquit him; *v.* 30, 31.

Festus he thinks *Paul* was beside himself.

Agrippa he is almost perswaded to be such a one as himself.

Festus thinks him mad, because he did not understand the Doctrine of *Christ*, and the Resurrection; *Much learning hath made thee mad.* *Dei sapientia, mundi est insania.* Malc. in loc.

Agrippa he is ſo affected with his Plea, that he is almoſt wrought into his principle: *Paul* pleads ſo effectually for his Religion, that *Agrippa* ſeems to be upon the turning point to his profeſſion.

Putat hominem eſſe fanaticum Mar. in loc.

Then Agrippa *ſaid to* Paul, *Almoſt thou perſwadeſt me to be a Chriſtian.*

Almoſt] ἐν ὀλίγῳ, ſo the Greek; the words make ſome debate among the Learned. I ſhall not trouble you with the various hints upon them by *Valla*, *Simplicius*, *Beza*, *Eraſmus*, and others. I take the words as we read them, and they ſhew what an efficacy *Pauls* doctrine had upon *Agrippa's* conſcience. Though he would not be converted, yet he could not but be convinced. His conſcience was touched, though his heart was not renewed.

Obſerv. *There is that in Religion, which carries its own evidence along with it, even to the conſcience of ungodly men.*

Thou perſwadeſt me] πείθεις, the word is from the Hebrew פתה and it ſignifies both *ſuadere* and *perſuadere*, either to uſe arguments to prevail, or to prevail by the arguments uſed.

Suadere eſt conantis, perſuadere eſt efficientis. Beza.

Now it is to be taken in the latter

ſenſe

ſenſe here, to ſhew the influence of *Pauls* argument upon *Agrippa*, which had almoſt proſelyted him to the profeſſion of Chriſtianity.

Almoſt thou perſwadeſt me to be a Chriſtian.

A Chriſtian] χριστιανὸν γενέσθαι.

Suadet qui conſulit; perſuadet, qui quo vult inducit hominem. Eraſ.

I hope I need not tell you what a Chriſtian is, though I am perſwaded many that are called *Chriſtians*, do not know what a Chriſtian is; or if they do, yet they don't know what it is to be a Chriſtian.

A Chriſtian is a Diſciple of Jeſus Chriſt; one that believes in, and follows Chriſt. As he that imbraces the doctrine of *Arminius*, is called an *Arminian*; and as he that owns the doctrine and way of *Luther*, is called a *Lutheran*; ſo he that imbraces and owns and follows the doctrine of Jeſus Chriſt, he is called a Chriſtian.

The word is taken more largely, and more ſtrictly: more largely, and ſo all that profeſs Chriſt come in the fleſh, are called Chriſtians, in oppoſition to *Heathens* that do not know Chriſt; and to the poor blind *Jews*, that will not own Chriſt; and to the *Mahometan*,

Mahometan, that prefers *Mahomet* above Chriſt.

But now in Scripture, the word is of a more ſtrict and narrow acceptation, it is uſed only to denominate the true Diſciples and followers of Chriſt, *Acts* 11. 26. *The Diſciples were firſt called Chriſtians at* Antioch, 1 Pet. 4. 16. *If any man ſuffer as a Chriſtian, let him not be aſhamed*, that is, a Member, a Diſciple of Chriſt, and ſo in the Text, *Almoſt thou perſwadeſt me to be a Chriſtian.*

The word is uſed but in theſe three places (as I find) in all the New Teſtament, and in each of them it ſignifies in the ſenſe afore-mentioned.

Vulk Not. in Rhem. Teſt. The *Italians* make the name to be a name of reproach among them, and do uſually abuſe the word Chriſtian to ſignifie a fool.

2 Cor. 1. 18. But if, as the Apoſtle ſaith, *the Preaching of Chriſt* is to to the World *fooliſhneſs*, then it is no wonder that the Diſciples of Chriſt are to the World *fools*.

Yet it is true (in a ſound ſenſe) ſo they are: For the whole of godlineſs 1 Tim. 3. 16. is a Myſtery.

A man must *die*, that would *live*; he must be *empty*, that would be *full*; he must be *lost*, that would be *found*; he must *have nothing*, that would *have all things*; he must *be blind*, that would *have illumination*; he must be *condemned*, that would have *redemption*; so he must be a *fool*, that would be a *Christian*: *If any man among you seems to be wise, let him become a fool, that he may be wise.* 1 Cor. 4. 11.

He is the true Christian, that is the Worlds fool, but wise to Salvation.

Thus you have the sense and meaning of the words briefly explained.

The Text needs no division, and yet it is pity, the *almost* should not be divided from the *Christian*.

Though it is of little avail to divide them as they are linked in the Text, unless I could divide them as they are united in your hearts; this would be a blessed division, if the *almost* might be taken from the *Christian*: That so you may not be only ἐν ὀλίγῳ, but ἐν πολλῷ, not only *propemodum*, but *admodum*, not only almost, but altogether Christians.

This is Gods work to effect it; but it

it is our duty to perswade to it, and O that God would help me to manage this subject so, that you may say in the conclusion, Thou perswadest me (not almost, but) altogether to be a Christian.

The Observation that I shall propound to handle, is this.

Doctr. *There are very many in the world, that are almost, and yet but almost Christians; many that are near heaven, and yet are ne're the near; many that are within a little of Salvation, and yet shall never enjoy the least Salvation; they are within sight of Heaven, and yet shall never have a sight of God.*

There are two sad expressions in Scripture, which I cannot but take notice of in this place.

The one is concerning the truly righteous.

The other is concerning the seemingly righteous.

It is said of the truly righteous, he shall *scarcely be saved*; and it is said of the seemingly righteous, he shall be *almost saved*. *Thou art not far from the Kingdom of God*, Mark 12. 24.

μόλις σώζεται. 1 Pet. 4. 18

The righteous shall be saved with

a

scarcely; that is, through much difficulty: he shall go to heaven through many sad fears of hell.

The Hypocrite shall be saved with *almost*; that is, he shall go to hell through many fair hopes of heaven. *Quod vix fit fit; quod fere fit non fit.*

There are two things arise from hence, of very serious Meditation:

The one is, how oft a Believer may miscarry, how low he may fall, and yet have true grace.

The other is, how far an Hypocrite may go in the *way* to *heaven*, how *high* he may attain, and yet have no grace.

The Saint may be cast down very near to hell, and yet shall never come there; and the hypocrite may be lifted up very near to heaven, and yet never come there.

The Saint may almost perish, and yet be saved eternally; the Hypocrite may almost be saved, and yet perish finally.

For the Saint at worst is really a believer, and the Hypocrite at best is really a sinner.

Before I handle the *Doctrine*, I must premise three things which are of great use for the establishing of weak believers,

believers, that they may not be shaken & discouraged by this Doctrine.

First, There is nothing in the Doctrine that should be matter of stumbling or discouragement to weak Christians.

The Gospel doth not speak these things to wound believers, but to awaken sinners and formal professors.

As there are none more averse than weak believers, to apply the promises and comforts of the Gospel to themselves, for whom they are properly designed: So there are none more ready than they to apply the threats & severest things of the Word to themselvs, for whom they were never intended.

As the Disciples, when Christ told
Mat. 26. them, *One of you shall betray me*, they
15. that were innocent, suspected themselves most, and therefore cry out, *Master is it I?*

So weak Christians, when they hear sinners reproved, or the Hypocrite laid open in the *Ministery* of the Word, they presently cry out, *Is it I?*

It is the Hypocrites fault to sit under the trials and discoveries of the Word, and yet not to mind them.

And

And it is the weak Christians fault to draw sad conclusions of their own state from premises which nothing concern them.

There is indeed great use of such Doctrine as this is, to all believers.

1. To make them look to their standing, upon what bottom they are, & to see that the foundation of their hope be well laid, that they build not upon the Sand, but upon a Rock. Mat. 7. 24 26.

2. It helps to raise our admiration of the distinguishing-love of God, in bringing us into the way everlasting, when so many perish from the way; and in over-powring our souls into a true conversion, when so many take up with a graceless profession. Psal. 139. 24.

3. It incites to that excellent duty of heart-searching, that so we approve our selves to God in sincerity. 1 Cor. 13.

4. It engages the soul in double diligence, that it may be found not only believing, but persevering in faith to the end.

These duties (and such as these are) make this Doctrine of use to all believers; but they ought not to make use of it as a stumbling-block in the way of their peace and comfort. My

My design in preaching on this subject, is not to make sad the souls of those whom Christ will not have made sad; I would bring water not to *quench the flax that is smoaking*, but to
Mat. 12. 20. put out that false fire that is of the sinners *own kindling*, lest walking all his days by the light thereof, he shall
Isa. 50. 1. at last *lie down in sorrow*.

My aim is to level the Mountain of the sinners confidence not to weaken the hand of the believers faith and dependance; to awaken and bring in secure formal sinners, not to discourage weak believers.

Secondly, I would premise this: though many may go far (very far) in the way to Heaven, and yet fall short; yet that soul that hath the least true grace, shall never fall short. *The*
Jer. 7. 9. *righteous shall hold on his way*.

Though some may do very much in a way of duty (as I shall shew hereafter) and yet miscarry; yet that soul that doth duty with the least sincerity shall never miscarry. *For he saveth*
Ps. 7. 10. *the upright in heart*.

The least measure of true grace is as saving as the greatest; it saves as sure-

ly

, though not so comfortably. The ast grace gives a full interest in the lood of Christ, whereby we are hroughly purged; and it gives a ll interest in the strength and pow- r of Christ, whereby we shall be cer- inly preserved.

Christ keeps faith in the soul, and ith keeps the soul in Christ, and so *e are kept by the Power of God, through ith, to salvation.* 1 Pet. 1. 6

Thirdly, I would premise this; they hat can hear such truths as this, vithout serious reflection, and self- xamination, I much suspect the goodness of their condition.

You'l suspect that man to be next door to a Bankrupt, that never casts up his shop, nor looks over his books; and I as verily think that man an Hypocrite, that never searches nor deals with his own heart.

He that goes on in a road of duties without any rub or doubting of his state, I doubt no mans state more than his.

When we see a man sick, and yet not sensible, we conclude the tokens of death are upon him.

So

So when sinners have no sense of their spiritual condition, it is plain that they are dead in sin, the Token of Eternal Death are upon them.

These things being premised, which I desire you would carry along in your mind while we travel through this subject) I come to speak to the Proposition more distinctly and closely.

Doct. *That there are very many in the world that are almost, and yet but almost Christians.*

I shall demonstrate the truth of the Proposition, and then proceed to a more distinct prosecution.

1. I shall demonstrate the truth the Proposition, and I shall do it by Scripture-evidence, which speaks plain and fully to the case.

1. The young man in the Gospel is an eminent proof of this truth, in *Mat.* 19. 16, to 23. There you read of one that came to Christ, to learn of him the way to Heaven; *Good Master, what*

Verse 16. *good thing shall I do, that I may have eternal life?*

Our Lord Christ tells him, *If thou*

Verse 17. *wilt enter into life, keep the Commandments*; & when Christ tells him which, he

he answers, *Lord, all these have I kept from my youth up: what lack I yet?* Verse 20.

Now do but see how far this man went.

1. *He obeyed*] he did not only hear the Commands of God, but he kept them; now the Scripture saith, *blessed is he that hears the Word of God, and keeps it.* Luk. ii. 8.

2. *He obeyed universally*] not this or that command, but both this & that; he did not halve it with God, or pick and chuse which were easiest to be done, and leave the rest; no, but he obeys all, *all these things have I kept.*

3. *He obeyed constantly*] not in a fit of zeal only, but in a continued series of duty; his goodness was not (as *Ephraims*) *like the morning dew, that passes away*; no, *all these things have I kept from my youth up.* Hos. 6. 4.

4. *He professeth his desire to know and do more*] *to perfect that which was lacking of his obedience*; and therefore he goes to Christ to instruct him in his duty; *Master, what lack I yet?* Now would you not think this a good man? alas, how few go thus far?

And yet as far as he went, he went not

not far enough; *He was almost, and but almost a Christian*; for he was unsound Hypocrite; he forsakes Christ at last, and cleaves to his lust.

Verse 21.

This then is a full proof of the truth of the Doctrine.

A second proof of it, is that of the Parable of the Virgins, *Mat.*25. and so on.

See what a progress they make, how far they go in a profession of Christ.

1. *They are called Virgins*] Now this is a name given in the Scripture, both in the Old Testament, and New, to the Saints of Christ, *Cant.*1.3. *The Virgins love thee:* So *Rev.* 14. 4. the one hundred and forty four thousand, that stood with the Lamb on Mount *Sion* are called *Virgins.* They are called *Virgins*, because they are not defiled with *the corruptions that are in the world through lust.*

Ps.45.11. 1 Cor.11. 2,3. 2 Pet.1.4 Mat.25.1.

Now these here seem to be of that sort, for they are called *Virgins.*

Verse 3.

2 *They take their Lamps,*] that is, they made a profession of Christ.

3 *They had some kind of Oyl in their Lamps*] as appears *v.*8. they had some convictions, and some faith, though

not the faith of Gods Elect) to keep their profession alive, to keep the Lamp burning.

Hi sunt non quales cunque animæ, sed tales quæ habent catholicam fidem, & habere videntur bona opera in Ecclesia Dei. Aug. de Ser. Dom. Ser. 3. Verse 1.

4. *They went*] their profession was not an idle profession, they did perform duties, frequent Ordinances, and do many things commanded; they made a progress, *they went.*

5. *They went forth*] they went, and outwent, they left many behind them; this speaks out their separation from the world.

6. *They went with the wise Virgins*] they joyned themselves to those who had joyned themselves to the Lord, and were the companions of them that were the companions of Christ.

7. *They go forth to meet the Bridegroom*] this speaks out their owning and seeking after Christ. Cant. 1. 7.

8. When they heard the cry of the Bridegroom coming, *they arose, and trimed their lamps*; they profess Christ more highly, hoping now to go in with the Bridegroom. Verse 7.

9. *They sought for true grace*] now, don't we say the desires of grace, are grace? and so they are, if true and timely, if sound and seasonable.

Why?

Why? lo here a desire of grace in these Virgins, *give us of your Oyl.*

It was a desire of true grace, but it was not a true desire of grace; it was not true, because not timely; unsound as being unseasonable; it was too late.

Verse 8.

Their folly was in not taking Oyl when they took their Lamps; their time of seeking grace was when they came to Christ; it was too late to seek it when Christ came to them. They should have sought for that when they took up their profession; it was too late to seek it at the coming of the Bridegroom.

Verse 10. And therefore *they were shut out*; and though they cry for entrance, *Lord,* Verse 11. *Lord, open to us*; yet the Lord Christ Verse 12. tells them, *I know you not.*

You see how far these Virgins go in a profession of Jesus Christ, and how long they continue in it, even till the Bridegroom came; they go to the very doors of Heaven, and there (like the *Sodomites*) perish with their hands upon the very thresholds of glory.

They were *almost Christians* and yet but *almost*: Almost saved, & yet perish.

You that are professors of the Gospel

Gospel of Christ, stand and tremble, if they that have gone beyond us fall short of heaven, what shall become of us that fall short of them?

If they that are Virgins, that profess Christ, that have some faith in their profession, (such as it is) that have some fruit in their faith, that outstrip others, that seek Christ, that improve their profession, and suit themselves to their profession, nay, that seek grace; if such as these be but *almost Christians*, Lord, what then are we?

If these two witnesses be not sufficient to prove the truth, and confirm the credit of the proposition:

Take a third, and that shall be from the Old Testament, *Isa.* 58. 2. See what God saith of that people; he gives them a very high character for a choice people one would think:

They seek me daily, they delight to know my way, as a Nation that did Righteousness, and forsook not the Ordinance of their God: they ask of me the Ordinances of Justice; they take delight in approaching to God.

See how far these went; if God had not said they were rotten & unsound,

we should have took them for the
Jer 50. 8. *He-Goats before the Flock*, and ranked them among the Worthies: pray observe,

1. *They seek God.*] Now this is the proper Character of a true Saint, to seek God. True Saints are called seek-
Psal. 24. 6 ers of God: *This is the Generation of them that seek him, that seek thy face, O Jacob*, or, O God of *Jacob*.

Lo here a Generation of them that seek God, and are not these the Saints of God? Nay farther;

2. *They seek him daily.*] Here's diligence backed with continuance יום יום *day by day*; that is, every day, from day to day. They did not seek him by fits and girds, nor in a time of trouble & affliction only, as many do. *Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them*, Isa. 26. 16. Many when God visits them, then they visit him, but not till then; when God poureth out his Afflictions, then they pour out their Supplications. This is Sea-mens devotion; when the storms
Jon. 1. 5. have brought them *to their wits end, then they cry to the Lord in their trouble,*

Psal.

Psal. 107. 27, 28. Many never cry to *God* till they are at their wits end; they never come to God for help, so long as they can help themselves.

But now these here whom God speaks of, are more zealous in their *devotion*; the others make a virtue of necessity, but these seem to make conscience of duty; for saith God, *They seek me daily.*

Sure this is (one would think) a Note of sincerity.

Job saith of the Hypocrite, *Will he always call upon God?* Surely no; but now this people call upon God always, *They seek him daily*, certainly these are no Hypocrites. Job 27. 10.

3. Saith God, *They delight to know my ways.*] Sure this frees them from the suspicion of hypocrisie; for *Job* 21. 14. *They say unto God, depart from us, we desire not the knowledg of thy ways.*

4. *They are as a Nation that did righteousness.*] Not only as a Nation that spake Righteousness, or knew Righteousness, or professed Righteousness, but as a Nation that did Righteousness, that practised nothing but what was just and right. They ap-

peared to the judgment of the world as good as the best.

5. *They forsook not the Ordinances of their God.*] They seem true to their principles, constant to their profession better than many among us, that cast off duties, and forsake the Ordinances of God; but these hold out in their profession, *They forsook not the Ordinances of God.*

6. *They ask of me* (saith God) *the Ordinances of Justice.*] They will not make their own will the rule of right and wrong, but the Law and Will of God; and therefore in all their dealings with men, they desire to be guided and counselled by God. *They ask of me the Ordinances of Justice.*

7. *They take delight in approaching to God.*] Sure this can't be the guize of an hypocrite; *will he delight himself in the Almighty?* saith *Job*: no, he will not.

Job 27.10

Deliciæ humani generis. Hypocrita neque Deum neque divina habet in deliciis.

Though God is the chief delight of man, (having every thing in him to render him lovely, as was said of *Titus Vespasian*) yet the hypocrite will not delight in God.

Till the affections are made spiritual

ther

there is no affection to things that are ſpiritual. God is a ſpiritual good, and therefore hypocrites cannot delight in God. But theſe are a people that delight in approaching to God.

8. They were a people that were much in faſting, as you may ſee, *v.* 3. *Wherefore have we faſted* (ſay they) *and thou ſeeſt not?* Now this is a duty that doth not ſuppoſe and require truth of grace only in the heart, but ſtrength of grace.

No man (ſaith our Lord Chriſt) *puts new wine into old bottles, leſt the bottles break, and the wine run out.* Mat 9. 17

New wine is ſtrong, and old bottles weak; and the ſtrong wine breaks the weak veſſel: this is a reaſon Chriſt gives why his Diſciples who were newly converted, (and but weak as yet) were not exerciſed with this auſtere diſcipline.

But this people here mentioned, were a people that faſted often, *afflicted their ſouls* much, wore themſelves out by frequent practices of humiliation. Aſſembl. Annot. upon the place.

Sure therefore this *was new wine in new bottles*; this muſt needs be a *people*

strong in grace; here seems to be grace not only in truth, but also in growth. And yet for all this they were no better than a Generation of Hypocrites; they made a goodly progress, and went far, but yet they went not far enough; they were cast off by God after all. I hope by this time the truth of the point is sufficiently avouched and confirmed, that a man may be (yea very many are) *almost, and yet* (no more than) *but almost Christians.*

Now for the more distinct prosecution of the point.

1. *I shall shew you step by step, how far a man may go, what attainments he may reach unto, how specious and singular a progress he may make in Religion, and yet be but almost a Christian when all is done.*

2. *I will shew you whence it is, that many men go so far as that they are almost Christians.*

3. *Why they are but almost Christians when they have gone thus far.*

4. *What the reason is, why men that go thus far as to be almost Christians, yet go no farther than to be almost Christians.*

1. *How*

1. *How far a man may go in the way to heaven, and yet be but almost a Christian?* Quest.

This I shall shew you in twenty several steps. *Answ.*

1. *A man may have much knowledg, much light; he may know much of God and his will, much of Christ and his ways,* and yet be but *almost a Christian.*

For though there can be no grace without knowledg, yet there may be much knowledg where there is no grace; illumination often goes before, when conversion never follows after. The subject of knowledg is the understanding, the subject of holiness is the will. Now a man may have his understanding enlightned, and yet his will not at all sanctified. He may have an understanding to know God, and yet want a will to obey God. The Apostle tells us of some, that *when they knew God, yet they glorified him not as God.* Rom. 1. 21.

To make a man altogether a Christian, there must be light in the head, and heat in the *heart*; knowledg in the *understanding*, and zeal in the *affections*. /Bonum Good

Some have zeal and no knowledg,

that is blind devotion; some have knowledg and no zeal, that is fruitless speculation. But where knowledg is joyned with zeal, that makes a true Christian.

Object. But is it not said, *This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent?* Joh. 17. 3.

Sol. It is not every knowledg of God and Christ that interests the soul in life eternal. For why then do the Devils perish? they have more knowledg of God than all the men in the world; for though by their fall they lost their holiness, yet they lost not their knowledg.

They are called Δαίμονες from their knowledg; and yet they are Διάβολοι from their malice, Devils still.

Knowledg may fill the head, but it will never better the heart, if there be not somewhat else. The *Pharisees* had much knowledg; *Behold thou art called a Jew, and restest in the Law, and makest thy boast of God, and knowest his will, &c.* and yet they were a generation of hypocrites.

Rom 2. 17, 18.

Sinite sapientes hujus mundi sapienter descendere ad infernum.

Alas, how many have gone loaded with knowledg to hell?

Though

Though it is true, that it is life eternal to know God and Jesus Christ; yet it is as true, that many do know God and Jesus Christ, that shall never see life eternal.

There is, you must know, a twofold knowledg; one is common, but not saving; the other is not common, but saving; common knowledg is that which floats in the head, but doth not influence nor affect the heart. This knowledg reprobates may have: *Balaam saw* Christ *from the top of the Rocks, and from the Hills.* Num. 23. 9.

Naturalists say, that there is a pearl in the Toads head; and yet her belly is full of poyson. The *French* have a Berry which they call *uve de spine*, the Grape of a Thorn.

The common knowledg of Christ is the pearl in the Toad's head, the Grape that grows upon Thorns, it may be found in men unsanctified.

And then there is a saving knowledg of God and Christ, which doth include the assent of the mind, & the consent of the will; this is a knowledg that implies faith; *By his knowledg shall my righteous servant justifie many.* Isa. 53. 11. *Bonum Good.*

And this is that knowledg which leads to eternal life: Now whatever the measure of knowledg is, which a man may have of God, and of Jesus Christ, yet if it be not this saving knowledg, knowledg joyned with affection and application, he is but almost a Christian.

Bonum Good

He only knows God aright, who knows how to obey him, and obeys according to his knowledg of him; *A good understanding have all they that do his Commandments.* Psal. 111. 10.

Bonum Good

All knowledg without this, makes a man but like *Nebuchadnezzar's* Image, with a *head of gold, & feet of clay.*

Some know, but to know.

Some know, to be known.

Some know, to practise what they know.

Bonum Good

Now to know, but to know, that's curiosity.

To know, to be known, that's vain-glory.

But to know, to practise what we know, that is Gospel-duty.

This makes a man a compleat Christian; the other without this makes a man *almost*, and yet but *almost* a Christian.

2. *A*

2. *A man may have great and eminent gifts, yea spiritual gifts*, and yet be but almost a Christian. The gift of prayer is a spiritual gift; now this a man may have, and yet be but almost a *Christian*; for the gift of prayer is one thing, the grace of prayer is another:

The gift of preaching and prophesying is a spiritual gift, now this a man may have, and yet be but *almost a Christian*. *Judas* was a great Preacher, so were they that came to Christ, and said, *Lord, Lord, we have prophesied in thy Name, and in thy Name cast out Devils, &c.* 1 Cor. 12. 10. Matth. 7. 22.

You must know, that it is not gifts, but grace, which makes a Christian. For,

1. Gifts are from a common work of the Spirit; now a man may partake of all the common gifts of the Spirit, and yet be a Reprobate; for therefore they are called common, because they are indifferently dispensed by the spirit to good and bad; to them that are Believers, and to them that are not.

They that have grace, have gifts; and they that have no grace, may have the same gifts; for the Spirit works

in

in both; nay in this sense, he that hath no grace may be under a greater work of the Spirit (*quo ad hoc*) as to this thing, than he that hath most grace; a graceless professor may have greater gifts, than the most holy Believer. He may out-pray, and out-preach, and out-do them; but they in sincerity and integrity out-go him.

Eph. 4. 12 *Donadantur in adjutorium gratiæ.* The Raven was an unclean bird, yet God makes use of her to feed *Elijah*; though she was not good meat, yet it was good meat she brought. 1 Kin. 17 6

2. Gifts are for the use and good of others, they are given *in ordine ad alium*, as the School-men speak, for the profiting and edifying of others; so says the Apostle, 1 *Cor.* 12. 7. *They are given to profit withal.*

Now a man may edifie another by his gifts, and yet be unedified himself; He may be profitable to another, and yet unprofitable to himself.

A lame man may with his Crutch point to thee the right way, and yet not be able to walk in it himself: A crooked Taylor may make a suit to fit a straight body, though it fit not him that made it, because of his crookedness.

The Church (Christs garden inclosed) may be watered through a wooden gutter; the Sun may give light through

through a sluttish window; and the field may be well sowed with a dirty hand.

The efficacy of the Word doth not depend upon the authority of him that speaks it, but upon the authority of the God that blesses it. So that another may be converted by my preaching, & yet I may be a *cast-away* notwithstanding. *Balaam* makes a clear and rare propheſie of Christ, and yet he hath no benefit by Christ; *There shall come a Star out of* Jacob, *and a Scepter shall rise out of* Israel. But yet *Balaam* shall have no benefit by it; *I shall see him, but not now; I shall behold him, but not nigh*, Numb. 24. 17.

God may use a man's gifts to bring another unto Christ, when he himself, whose gifts God uses, may be a stranger unto Christ; one man may confirm another in the faith, and yet himself may be a stranger to the faith. *Pendleton* strengthens and confirms *Sanders*, in Q. *Maries* days, to stand in the truth he had Preached, and to seal it with his blood, and yet afterwards plays the Apostate himself. Acts and Mon. last Edit. 3. v. p. 141.

Sculletus tells us of one *Johannes Speise-*

Scultet. Annal. p. 118. *Speiserus*, a famous Preacher of *Ausborough* in *Germany*, in the year 1523, who preached the Gospel so powerfully, that divers common *Harlots* were converted, and became good Christians, and yet himself afterwards turned Papist, and came to a miserable end.

Thus the candle may burn bright to light others in their Work, and yet afterwards go out in a stink.

3. It is beyond the power of the greatest gifts to change the heart; a man may preach like an Apostle, pray like an Angel, and yet may have the heart of a Devil. It is grace only that can change the heart; the greatest gifts can't change it, but the least *grace* can; gifts may make a man a Scholar, but grace makes a man a Believer.

Now if gifts can't change the heart, then a man may have the greatest gifts, and yet be but *almost a Christian.*

4. Many have gone loaden with gifts to hell, no doubt *Judas* had great gifts, for he was a Preacher of the Gospel; and our Lord Jesus Christ would not set him in the work, & not fit him for the work; yet *Judas* is *gone*

to

to his own place; the *Scribes* and *Pharisees* were men of great gifts, and yet *where is the wise? where is the Scribe?* 1 Cor. 1. 20.

The Preaching of the Cross, is to them that perish, foolishness. and 1. 18.

Them that perish, who are they? who? the wise & the learned, both among *Jews* & *Greeks*; these are called *them that perish*. *Surgunt indocti & rapiunt cœlum, dum nos cum doctrina nostra in Gehennam detrudimur*, said a great Bishop, when he saw a poor shepherd weeping over a Toad. The poor illiterate world attain to heaven, while we with all our learning fall into hell.

There are three things must be done for us, if ever we would avoid perishing.

We must be throughly convinced of sin.

We must be really united unto Christ.

We must be instated in the Covenant of grace.

Now the greatest gifts cannot stead us in any one of these.

They cannot work through convictions.

They cannot effect our union.

They

They cannot bring us into Covenant-relation.

And consequently they cannot preserve from eternal perishing: and if so then a man may have the greatest *gifts* and yet be but almost a Christian.

5. Gifts may decay and perish; they do not lie beyond the reach of cor-
Joh. 4. 14 ruption; indeed Grace shall never perish, but Gifts will; Grace is incorrup-
Isa. 58. 11. tible, though Gifts are not; Grace is *a spring, whose waters fail not*, but the streams of Gifts may be dried up. If grace be corruptible in its own *nature*, as being but a creature, yet it is incorruptible in regard of its conserver, as being the new creature; he that did create it in us, will conserve it for us;
Heb. 12. 2 he that did begin it, will also finish it.

Gifts have their root in nature, but Grace hath its root in Christ; and therefore though Gifts may die and wither, yet Grace shall abide for ever.

Now if Gifts are perishing, then (though he that hath the *least grace* is a Christian, yet) he that hath the *greatest gifts*, may be but almost a Christian.

Object: But doth not the Apostle bid us *covet earnestly the best gifts?* 1 Cor. 12.

31.

31. Why must we covet them, and covet them earnestly, if they avail not to salvation?

Answ. Gifts are good, though they are not the best good; they are excellent, but there is somewhat more excellent; so it follows in the same verse, *yet I shew unto you a more excellent way*, and that is the way of Grace; one dram of grace is more worth than a Talent of Gifts; Gifts may make us rich towards men, but it is Grace that makes us *rich towards God*. Luk. 12. 21.

Our Gifts profit others, but Grace profits our *selves*; that whereby I profit another is good, but that whereby I am profited my self is better.

Now because Gifts are good, therefore we ought to covet them; but because they are not the best good, therefore we ought not to rest in them; we must covet Gifts for the good of others, that they may be edified; and we must covet Grace for the good of our own souls, that they may be saved; for whosoever be bettered by our Gifts, yet we shall miscarry without Grace.

3. *A man may have a high profession of*

of Religion, be much in external duties of godliness, and yet be but almost a Christian. Mark what our Lord Christ tells them in *Mat.* 7. 21. *Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven*; that is, not every one that makes a profession of Christ, shall therefore be owned for a true Disciple of Christ; *All are not*
Rom. 9. 6 *Israel that are of Israel*, nor are all Christians that make a profession of Religion.

What a goodly *profession* had *Judas*, he followed Christ, left all for Christ, he preached the Gospel of Christ, he cast out Devils in the name of Christ, he eat & drank at the table of Christ, and yet *Judas* was but an hypocrite.

Most professors are like Lillies, fair in shew, but foul in scent; or like pepper, hot in the mouth, but cold in the stomach. The finest lace may be upon the coursest cloth.

It is a great deceit to measure the substance of our Religion, by the bulk of our profession; and to judg of the strength of our graces, by the length of our duties. The Scriptures speak of some, who having *a form of godliness*,

yet

yet deny the power thereof. Deny the power, that is, they don't live in the practice of those graces which they pretend to in their duties; he that pretends to godliness by a specious profession, and yet doth not practise godliness by a holy conversation, he *hath a form, but denies the power.* 2 Tim. 3. 5.

Good

Hugo compares such to the Ostrich, *qui alas habet, sed non volat*, which hath great wings, but yet flies not; many have the wings of a fair profession, but yet use them not to mount upward in spiritual affections, and a heavenly conversation. *Loquitur hic ut Plyo, vivet ut Gallonius.*

But to clear the truth of this, that a man may make a high profession of Religion, and yet be but almost a Christian, take a four-fold evidence.

1. If a man may profess Religion, and yet never have his heart changed, nor his state bettered, then he may be a great professor, and yet be but almost a Christian.

But a man may profess Religion, and yet never have his heart changed, nor his state renewed.

He may be a constant hearer of the Word, and yet be a sinner still; he may

may come often to the Lord's Table, and yet go away a ſinner as he came; we muſt not think that duties, *ex opere operato*, can confer Grace.

Many a ſoul hath been converted by Chriſt in an Ordinance, but never was any ſoul converted by an Ordinance without Chriſt.

And doth Chriſt convert all that ſit under the Ordinances? ſurely no; for to ſome, *the word is a ſavour of death unto death.* 2 Cor. 2. 16.

And if ſo, then it is plain, that a man may profeſs Religion, and yet be but *almoſt a Chriſtian.*

2. A man may profeſs Religion, and live in a form of Godlineſs, in Hypocriſie, *Iſa.* 48. 1. *Hear ye this, O houſe of Jacob, which are called by the name of Iſrael, and are come forth out of the waters of Judah, which ſwear by the name of the Lord, and make mention of the God of Iſrael, but not in truth, nor in righteouſneſs.* What do ye think of theſe? *They make mention of the name of the Lord*; there is their profeſſion; *but not in truth, nor in righteouſneſs*, there is their diſſimulation; and indeed there could be no hypocriſie

crisie in a religious sense, were it not for a profession of Religion; for he that is wicked, and carnal, and vile inwardly, and appears to be so outwardly, he is no hypocrite, but is what he appears, and appears what he is.

Good

But he that is one thing really, and another thing seemingly, is carnal and unholy, and yet seems to be good and holy, he is an hypocrite.

Hypocrita cupit videri justus.

Thus the *Casuists* define hypocrisie to be *simulatio sanctitatis*, a counterfeiting of holiness, and this fits exactly with the Greek word ὑποκριτὴς, which is from ὑποκρίνομαι, to counterfeit.

Tollet instit. Sacerd. l. 8: c 9.

And to this purpose, the Hebrews have two words for hypocrites, *Panim* which signifies *facies*, and *Chanephim*, which signifies *counterfeits*, from *Chanaph*, to dissemble, so that he is an hypocrite that dissembles Religion, and weareth the face of holiness, and yet is without the grace of holiness; he appears to be in semblance, what he is not in substance; he wears a form of godliness without, only as a cover of a prophane heart within.

פָּנִים חֲנֵפִים from the root. חָנַף

He

He hath a *profeſſion* that he may not be thought wicked, but it is but a *profeſſion*, and therefore he is wicked.

He is the Religious Hypocrite; *Religious*, becauſe he pretends to it; and yet an Hypocrite, becauſe he doth but pretend to it; he is like many men in a Conſumption, that have freſh looks, and yet rotten Lungs: or like an Apple that hath a skin fair, but a rotten coar; many appear righteous, who are only righteous in appearance.

And if ſo, then a man may profeſs Religion, and yet be but almoſt a Chriſtian.

3. Cuſtom and faſhion may create a man a profeſſor; as you have many that wear this or that garb, not becauſe it keeps them warmer, or hath any excellency in it, more than another, but meerly for faſhion.

Many muſt have powdered hair, ſpotted faces, Feathers in their Caps, *&c.* for no other end but becauſe they would be fools in faſhion.

So many profeſs Chriſtianity, not becauſe the means of grace warms the heart, or that they ſee any excellency in the ways of God above the world,

but

but meerly to follow the fashion; I wish I might not say, it hath been true of our days, because Religion hath been uppermost, therefore many have professed it; it hath been the gaining Trade, and then most would be of that Trade.

Religion in credit makes many Professors, but few Proselytes; but when Religion suffers, then its Confessors are no more than its Converts; for custom makes the former, but conscience the latter.

He that is a Professor of Religion meerly for custom sake when it prospers, will never be a Martyr for Christ's sake when Religion suffers.

He that owns the truth to live upon that, will disown it when it comes to live upon him.

They say, that when a house is decaying and falling, all the Rats and Mice will forsake it: while the house is firm, and they may shelter in the toof, they'l stay, but no longer, lest in the decay, the fall should be upon them, and they that lived at top, should lie at bottom.

My Brethren, may I not say, we have

have many that are the Vermin, th
Rats & Mice of Religion, that would
live under the roof of it, while they
might have shelter in it; but when it
suffers, forsake it, lest it should fall, and
the fall should be upon them? I am
perswaded this is not the least rea-
son why God hath brought the whee
upon the profession of Religion, *viz.*
to rid it of the Vermin.

He shakes the foundation of the
house, that these Rats and Mice may
quit the roof; not to overturn it, but
to rid them out of it; as the Husband-
man fans the Wheat, that he may get
rid of the Chaff. The Halcion-days
of the Gospel provoke hypocrisie,
but the sufferings for Religion prove
sincerity.

Now then if custom and fashion
make many men professors, then a
man may profess Religion, *and yet be*
but almost a Christian.

4. If many may perish under a
profession of godliness, then a man
may profess Religion, and yet be but
almost a Christian.

Now the Scripture is clear, that a
man may perish under the highest
profession

profession of Religion. *Christ cursed the Fig-tree that had leaves and no fruit.* It is said, *Mat.* 8. 12. that *the Children of the Kingdom shall be cast out into utter darkness.* Who were these, but they that were then the only people of God in the world, by profession, *that had made a Covenant with him by sacrifice,* Psa. 50. 5. and yet these cast out?

In *Mat.* 7. 22. you read of some that came and made boast of their profession to Christ, hoping that might save them; *Lord* (say they) *have* Mat. 7. 22. *we not prophesied in thy name, cast out Devils in thy name, done many wonderful works in thy name?*

Now what saith our Lord Christ to this? *Then I will profess unto them, I* Vers. 23. *never knew you, depart from me.*

Mark, here are them that prophesie in his name, and yet perish in his wrath; in his name cast out Devils, and then are cast out themselves; *in thy name do many wonderful works,* and yet perish for wicked workers.

The profession of Religion, will no more keep a man from perishing, than calling a Ship a *Safeguard*, or the *Good-speed*, will keep her from drowning.

As many go to heaven with the fear of hell in their hearts, so many go to hell with the name of Christ in their mouths. Now then, if many may perish under a profession of Godliness, then may a man be a high professor of Religion, and yet be but *almost a Christian.*

Object. Mat. 10. 32. But is it not said by the Lord Christ himself, *He that confesseth me before men, him will I confess before my Father in Heaven.*

Now for Christ to say, he will confess us before the Father, is equivalent to a promise of eternal life; for if Jesus Christ confess us, God the Father will never disown us.

Sol. True, they that confess Christ, shall be confessed by him; and it is as true that this confession is equivalent to a promise of salvation. But now you must know, that professing Christ, is not confessing him; for to profess Christ is one thing, to confess Christ is another; confession is a living testimony for Christ, in a time when Religion suffers; profession may be only a lifeless formality, in a time when Religion prospers. To confess Christ, is to chuse his ways, and own them; to pro-

profeſs Chriſt is to plead for his ways, and yet live beſide them. Profeſſion may be from a feigned love to the ways of Chriſt, but confeſſion is from a rooted love to the perſon of Chriſt.

To profeſs Chriſt, is to own him when none deny him; to confeſs Chriſt, is to plead for him, and ſuffer for him, when others oppoſe him; hypocrites may be profeſſors, but the Martyrs are the true confeſſors; Profeſſion is a *ſwimming* down the ſtream, Confeſſion is a ſwimming againſt the ſtream. Now many may ſwim with the ſtream (like the dead fiſh), that cannot ſwim againſt the ſtream with the living fiſh; many may profeſs Chriſt, that cannot confeſs Chriſt; and ſo notwithſtanding their profeſſion, yet are but *almoſt Chriſtians.*

Bonum Good

4. To come yet nearer; *A man may go far in oppoſing his ſin, and yet be but almoſt a Chriſtian.* How far a man may go in this work, I ſhall ſhew you in ſeven Gradual Inſtances.

Firſt, *A man may be convinced of ſin, and yet be but almoſt a Chriſtian*: For,

1. Conviction may be rational as well as ſpiritual; it may be from a na-

tural conscience enlightned by the Word, without the effectual work of the spirit, applying sin to the heart.

2. Convictions may be worn out; they many times go off, and end not in sound conversion; saith the Church, Isa. 26. 18. *We have been with child, we have been in pain, we have brought forth wind.* This is the complaint of the Church, in reference to the unprofitableness of their afflictions, & it may be the complaint of most in reference to the unprofitableness of their convictions.

3. Many take convictions of sin to be conversions from thence, and so sit down and rest in their conviction. That is a sad complant God makes of Hos. 13. 13 *Ephraim, Ephraim is an unwise Son, for he should not stay long in the place of the breaking forth of children.* Now then, if convictions may be only from natural conscience, if they may be worn out, or may be mistaken and rested in for conversion, then man may have convictions and be but almost a Christian.

Heb. 12. 16, 17. Secondly, *A man may mourn for sin, and yet be but almost a Christian*; so did *Saul*, so did *Esau*, for the loss of his birth-right, which was his sin, and there-

therefore he is callled by the spirit of God, *Prophane Esau*, yet he sought it again carefully *with tears*.

But doth not Christ pronounce them blessed that mourn? *Math.* 5. 4. *Blessed are they that mourn.* *Object.*

Sure then if a man mourn for sin, he is in a good condition: you see, saith *Nazianzen*, τῷ στεναγμῷ τὴν σωτηρίαν συνζευγμένην, that salvation is joyned with sorrow. *Orat. 17. Greg. Naz.*

I answer, It is true, that they who mourn for sin in the sense Christ there speaks of, are blessed; but all mourning for sin, doth not therefore render us blessed. *Sol.*

1. True mourning for sin, must flow from spiritual conviction of the evil, & vileness, & damnable nature of sin.

Now all that mourn for sin, don't do it from a through work of spiritual conviction upon the soul; they have not a right sense of the evil and vileness of sin.

2. True mourning for sin, is more for the evil that is in sin, than the evil that comes by sin; more because it dishonours God, and wounds Christ, and grieves the spirit, and makes the

ſoul unlike God, than becauſe it damns the ſoul.

Now there are many that mourn for ſin, not ſo much for the evil that is in it, as for the evil that it brings with it; there is mourning for ſin in Hell; you read of *weeping and wailing there*. The damned are weeping and mourning to eternity, there is all ſorrow, and no comfort; as in Heaven there is peace without trouble, joy without mourning, ſo in Hell there is trouble without peace, mourning without joy, weeping and wailing inceſſantly; but it is for the evil they feel by ſin, and not for the evil that is in ſin. So that a man may mourn for ſin, and yet be but *almoſt a Chriſtian*; it may grieve him to think of periſhing for ſin, when it doth not grieve him that he is defiled and polluted by ſin.

Mat. 8 12.

Good

Thirdly, *A man may make large confeſſion of ſin, to God, to others, and yet be but almoſt a Chriſtian.*

How ingenuouſly doth *Saul* confeſs his ſin to *David*, *I have ſinned* (ſaith he) *thou art more righteous than I! Behold I have played the fool, and have erred exceedingly.* So

1 Sam. 24. 17. & 26. 27.

So *Judas* makes a full confession, *I have sinned in betraying innocent blood.* Mat. 27. 4

Yet *Saul* and *Judas* were both rejected of God, so that a man may confess sin, & yet be but *almost a Christian.*

But is not confession of sin, a character of a Child of God? Doth not the Apostle say, *If we confess our sins, God is just and faithful to forgive them?* 1 Joh. 1. 9. No man was ever kept out of Heaven for his confessed badness, though many are kept out of heaven for their supposed goodness. *Object.*

Judah, in *Hebrew*, signifies *confession*; now *Judah* got the Kingdom from *Reuben*; confession of sin is the way to the Kingdom of Heaven. *Pectatorum confessio Synecdoche universam pœnitentiam hoc loco significat.* Vorst. in loc.

There are some that confess sin, and are saved; there are others that confess sin, and perish. *Sol.*

1. Many confess sin meerly out of custom, and not out of conscience; you shall have many that will never pray, but they will make a long confession of sin, and yet never feel the weight or burden of it upon their consciences.

2. Many will confess lesser sins, and yet conceal greater; like the Patient

in *Plutarch*, that complained to his Physician of his finger, when his Liver was rotten.

3. Many will confess sin in the general, or confess themselves sinners, and yet see little, and say less, of their particular sins; an implicite confession (as one saith) is almost as bad as implicite faith,

Where confession is right, it will be distinct, especially of those sins that were our chief sins.

Psal. 51. 4, 14. 1 Tim. 1. 13, 19. So *David confesses his blood-guiltiness, and adultery*; So *Paul*, his *Blasphemy, persecution*, and *injury against the Saints*. It is bad to hear men confess they are great sinners, and yet can't confess their sins.

Though the least sin be too bad to be committed, yet there is no sin too bad to be confessed.

4. Many will confess sin, but it is only under extremity, that is not free and voluntary; *Pharaoh* confesses his sin, but it was when judgment compelled him.

I have sinned against the Lord, saith he, but it was when he had had eight Plagues upon him.

Many

Many do by their sins, as Mariners do by their goods, cast them out in a storm, wishing for them again in a calm; confession should come like water out of a spring, which runs freely, not like water out of a Still, which is forced by fire.

5. Many confess their sins, but with no intent to forsake sin; they confess the sins they have committed, but don't leave the sins they have *confessed.*

Many men use confession as *Lewis* the Eleventh of *France* did his Crucifix; he would swear an Oath, and then kiss it, and swear again, and then kiss it again.

So, many sin, and then confess they do not well, but yet never strive to do better.

Mr. *Torshel* tells a story of a Minister he knew, that would be often drunk, and when he came into the Pulpit, would confess it very lamentingly; and yet no sooner was he out of the Pulpit, but he would be drunk again, and this would he do as constantly as men follow their trades.

Now then, if a man may confess sin meerly out of custom; if he may

confess lesser sins, and yet conceal greater; if he may confess sin only in the general, or only under extremity, or if he may confess sin without any intent to forsake sin, then surely a man may confess sin, and yet be but *almost a Christian.*

Fourthly, *A man may forsake sin, and yet be but almost a Christian*; he may leave his lusts and wicked ways, which he sometimes lived in; and in the judgment of the world become a new man, and yet not be a new creature. *Simon Magus* when he hears
Act. 8. 13. *Philip* preaching concerning the Kingdom of God, leaves his sorcery and witchcraft, and believes.

Object. But you'l say, this seems contrary to Scripture; for that says, *He that*
Prov. 28. 13. *confesseth and forsakes sin shall have mercy*; But I confess sin, yea, not only so, but I also forsake sin; sure therefore his mercy is my portion, it belongs to me.

Good It is true, that where the soul forsakes from a right principle, after a right manner, to a right end; where he forsakes sin as sin, as being contrary to God, and the purity of his nature.

This

This declares that soul to be right with God, and the promise shall be made good to it, *He shall find mercy.*

But now pray mind, there is a forsaking sin that is not right, but unsound.

1. Open sins may be deserted, and yet secret sins may be retained; now this is not a right forsaking, such a soul shall never find mercy. A man may be cured of a wound in his flesh, and yet may die of an imposthume in his bowels.

2. A man may forsake sin, but not as sin; for he that forsakes sin as sin, forsakes all sin; *A quatenus ad omne valet consequentia*: it is impossible for a man to forsake sin as sin, unless he forsakes all that he knows to be sin.

3. A man may let one sin go, to hold another the faster; as a man that goes to Sea, would willingly save all his goods, but if the storm arise that he cannot, then he throws some overboard to lighten the vessel, and save the rest. So did they, *Act.* 27.38.

So the sinner chuses to keep all his sins, but if a storm arise in his conscience, why then he will heave one lust over-

over-board to ſave the life of another.

4. A man may let all ſin go, and yet be a Sinner ſtill; for there is the root of all ſin in the heart, though the fruit be not ſeen in the life; the tree lives, though the boughs be lopt off.

Bonum Good

As a man is a ſinner before ever he acts ſin, ſo (till grace renew him) he is a ſinner though he leaves ſin; for there is original ſin in him enough to damn and deſtroy him. Pſal. 51. 5

5. Sin may be left and yet be loved; a man may forſake the life of ſin, and yet retain the love of ſin; now though leaving ſin makes him almoſt a Chriſtian; yet loving ſin ſhews he is but *almoſt a Chriſtian.*

It is a leſs evil to do ſin and not love it, than to love ſin and not to do it; for to do ſin may argue only weakneſs of *grace*, but to love ſin argues ſtrength of *luſt*; *What I hate, that do I*, Rom. 7. 15.

Sin is bad in any part of man, but ſin in the affection is worſe than ſin in the converſation; for ſin in the converſation may be only from infirmity, but ſin in the affection is the fruit of choice and unregeneracy.

6. All ſin may be chained, and yet the

the heart not changed, and so the nature of the sinner is the same as ever. A dog chained up, is a dog still, as much as if it were loose to devour.

There may be a cessation of arms between enemies, and yet the quarrel may remain on foot still; there may be a making truce, where there is no making peace.

A sinner may lay the weapons of sin out of his hand, and yet the enmity against God still remain in his heart.

There may be a truce, he may not sin against him, but there can be no peace till he be united unto him.

Restraining grace holds in the Sinner, but it is renewing grace that changes the nature? Now many are held in by grace from being open Sinners, that are not renewed by grace, and made true believers.

Now then, if a man may forsake open sins, and retain secret sins; if he may forsake sin, but not as sin; if he may let one sin go, to hold another the faster; if a man may let all sin go, and yet be a sinner still; if sin may be left, and yet be loved; Finally, if all sin may be chained, and yet the heart not

changed

changed, then a man may forsake sin, and yet be but *almost a Christian.*

Fifthly, *A man may hate sin, and yet be but almost a Christian. Absalom* hated *Amnons* uncleanness with his Sister *Thamar*, yea, his hatred was so great, as that he slew him for it, and yet *Absalom* was but a wicked man.

Object. But the Scripture makes it a sign of a gracious heart to hate sin; yea, though a man do through infirmity fall into sin, yet if he hates it, this is a proof of grace. *Paul* proves the sincerity of his heart, and the truth of his grace, by this hatred of sin, though he committed it, *Rom.*7.15. *What I hate, that do I.*

Nay, what is grace, but *conformitas cum archetypo*, a conformity of the soul to God, to love as God loves, to hate as God hates! now God hates sin; it is one part of his holiness, to hate all sin.

Sol. And if I hate sin, then am I conformed to God; and if I am conformed to God, then am I altogether a Christian.

It is true, that there is a hatred of sin, which is a sign of grace, and which flows from a principle of grace, and is grace: As for instance. To

To hate sin, as it is an offence to God, a wrong to his Majesty, to hate sin, as it is a breach of the Command, and so a wicked controuling God's Will, which is the only rule of goodness; to hate sin, as being a disingenuous transgression of that Law of Love established in the blood and death of Christ, and so in a degree a *crucifying of Christ afresh.*

To hate sin as being a grieving and quenching the Spirit of God, as all sin in its nature is.

Thus to hate sin is grace; and thus every true Christian hates sin.

But though every man that hath grace, hates sin; yet every man that hates sin, hath not grace: For,

A man may hate sin from other principles, not as it is a wrong to God, or a wounding *Christ*, or a grieving the Spirit, for then he would hate all sin; for there is no sin but hath this in the nature of it: But,

1. A man may hate sin for the shame that attends it, more than for the evil that is in it. Some sinners there are who declare *their sin as* Sodom, *and hide it not.* They are set down in Isa. 3. 9.

the

Pſal. 1. 1. the *ſeat of the ſcornful, they glory in their ſhame*, Phil. 5. 9. But now others there are who are aſhamed of ſin, and therefore hate it, not for the ſins ſake, but the ſhames ſake. This made *Abſalom* hate *Amnons* uncleanneſs, becauſe it brought ſhame upon him and his Siſter.

2. A man may hate ſin more in others than in himſelf; ſo doth the Drunkard, he hates drunkenneſs in another, and yet practiſes it himſelf: the lyer hates falſhood in another, but likes it in himſelf. Now he that hates ſin from a principle of grace, hates ſin moſt in himſelf; he hates ſin in others, but he loaths moſt the ſins of his own heart.

3. A man may hate one ſin, as being contrary to another. There is a great contrariety between ſin and ſin, between luſt and luſt; It is the excellency of the life of grace, that it is a uniform life; there is no one grace contrary to another; the graces of God's Spirit are different, but not differing, faith, and love, and holineſs are all one; they conſiſt together at the ſame time, in the ſame ſubject, nay, they

they can't be parted; there can be no faith without love, no love without holiness; and so on the other hand, no holiness without love, no love without faith. So that this makes the life of grace an easie and excellent life; but now the life of sin is a distracting contradictious life, wherein a man is a servant to contrary lusts; the lust of pride and prodigality, is contrary to the lust of covetousness, *&c.* Tit. 3. 3.

Now when one lust gets to be the Master-lust in the soul, then that works a hatred of its contrary, where covetousness gets the heart, there the heart hates pride; and where pride gets uppermost in the heart, there the heart hates covetousness. Thus a man may hate sin, not from a principle of *grace*, but from the contrariety of *lust*.

He don't hate any sin as it is sin, but he hates it as being contrary to his beloved sin.

Now then, if a man may hate sin for the shame that attends it; if he may hate sin more in others, than in himself; and if he may hate one sin as being contrary to another, then he may hate sin, and yet be but *almost a Christian*.

Sixth-

Sixthly, *A man may make great vows and promiſes, he may have ſtrong purpoſes and reſolutions againſt ſin, and yet be but almoſt a Chriſtian.*

Thus did *Saul*, he promiſes and reſolves againſt his ſin, *Return my Son* 1 Sam. 16. 21. David, ſaith he, *for I will no more do thee harm.* What promiſes and reſolves did *Pharaoh* make againſt that ſin of detaining God's people? Saith he, *I will let the people go, that they may do Sacrifice to the Lord:* And again, *I will* Exod. 8. 8 *let ye go, and ye ſhall ſtay no longer,* Exod. 9. 28. And yet *Saul* and *Pharaoh* both periſhed in their ſins: the greateſt purpoſes and promiſes againſt ſin will not make a man a Chriſtian: For,

Excellent 1. Purpoſes and promiſes againſt ſin, never hurt ſin; we ſay, *threatned folk live long*; and truly ſo do threatned ſins. It is not new purpoſes, but a new nature that muſt help us againſt ſin; purpoſes may bring to the birth; but without a new nature, *there is no ſtrength to bring forth.* The new nature is the beſt ſoil for holy purpoſes to grow in; otherwiſe they wither and die, like plants in an improper ſoil.

2. Trouble

2. Trouble and afflictions may provoke us to large purposes and promises against sin for the future; what more common than to vow, and not to pay; to make vows in the day of trouble, which we make no conscience to pay in the day of peace? Many covenant against sin, when trouble is upon them; and then sin against their covenant, when it is removed from them.

It was a brave rule that *Pliny* in one of his Epistles gave his friend to live by: *Ut tales esse perseveremus sani, quales nos futuros esse profitemur infirmi; That we should continue to be such when we are well, as we promise to be when we are sick.*

Many are our sick-bed promises, but we are no sooner well, but we grow sick of our promises.

3. Purposes and resolves against sin for the future, may be only a temptation to put off repentance for the present; Satan may put a man on to good purposes, to keep him from present attempts.

He knows whatever we purpose, yet the strength of performance is not in our selves.

He

He knows that purposes for the future, are a putting God off for the present; they are a secret *will not* to a present opportunity. That is a notable passage, *Luke* 9. 59. *Follow me*, saith Christ to the two men; Now see what answers they give to Christ, *Suffer me first to go bury my Father*, saith one; this man purposes to follow Christ, only he would stay to bury his Father: Saith the other, *Lord, I will follow thee, but let me first go and bid them farewell which are at my house*, ver. 61. I will follow thee, but only I would first go and take my leave of my friends, or set my house in order; and yet we do not find that ever they followed *Christ* notwithstanding their fair purposes.

4. Nature unsanctified may be so far wrought on, as to make great promises and purposes against sin.

1. A natural man may have great convictions of sin, from the workings of an enlightned conscience.

2. He may approve of the Law of God.

3. He may have a desire to be saved.

Now these three together; The workings of conscience; The sight of the

the goodness of the Law; A desire to be saved, may bring forth in a man great purposes against sin, and yet he may have no heart to perform his own purposes. This was much-what the case of them, *Deut.* 5. say they to *Moses*, verse 27. *Go thou near and hear all that the Lord our God shall say, and tell thou it to us, and we will hear it, and do it.*

This is a fair promise, and so God takes it, *v.*28. *I have heard the words of this people, they have well said all that they have spoken.* So said, and so done, had been well, but it was better said than done; for though they had a tongue to promise, yet they had no heart to perform; and this God saw, therefore said he, *v.* 29. *O that there were such a heart in them, that they would fear me, and keep my Commandments always, that it might be well with them!*

They promise to fear God and keep his Commandments, but they wanted a new heart to perform what an unsanctified heart had promised. It fares with men in this case, as it did with that [illegible] in the Gospel, that said, *He would*

Mat. 21. 30. *would go into the Vinyard, but went not.* Now then, if purposes and promises against sin, never hurt sin; if present afflictions may draw out large *promises*, if they may be the fruit of *temptation*, or if from nature unsanctified; surely then a man may promise and purpose much against sin, and yet be but *almost a Christian.*

Seventhly, *A man may maintain strife and combate against sin in himself, and yet be but almost a Christian.* So did *Balaam*, when he went to curse the people of God, he had a great strife Num. 23. 8. within himself; *How shall I curse* (saith he) *where God hath not cursed? Or how shall I defie, whom the Lord hath not defied?*

And did not *Pilate* strive against his Mark 15. 12, 14. Mat. 27. 24. sin, when he said to the *Jews*, *Shall I crucifie your King? What evil hath he done? I am innocent of the blood of this just man.*

Object. But you will say, *Is not this an argument of grace, when there is a striving in the soul against sin? for what should oppose sin in the heart but grace?* The Apostle makes *the lusting of the flesh* Gal. 5. 17. *against the Spirit, and the Spirit*

the flesh, to be an argument of grace in the heart. Now I find this strife in my heart; though the remainders of corruption sometimes break out into actual sins, yet I find a striving in my soul against sin.

Sol. It is true, there is a striving against sin which is only from grace, and is proper to believers; and there is a striving against sin, which is not from grace, and therefore may be in them that are not believers.

There is a ~~strife~~ striving against sin in one and the same faculty; the will against the will; the affection against the affection, and this is that which the Apostle calls *the lusting of the flesh against the Spirit*; that is, the striving of the unregenerate part against the regenerate, and this is ever in the same faculty, and is proper to believers only.

An unbeliever never finds this strife in himself, this strife cannot be in him, it is impossible (as such) that is, while he is on this side a state of Grace.

But then there is a striving against sin in divers faculties, and this is the strife that is in them that are not believers; there the strife is between the will

will and the conscience; Conscience enlightned and terrified with the fear of hell and damnation, that is against sin; the will and affection (not being renewed) they are for sin. And this causes great tuggings & strong combates many times in the sinners heart.

Video meliora proboq; Deteriora sequor.

Thus it was with the *Scribes* and *Pharisees*; conscience convinced them of the Divinity of Christ, and of the truth of his being the Son of God; and yet a perverse will, and carnal affections cry out, *Crucifie him, Crucifie him.* Conscience pleaded for him, he had a witness in their bosomes, and yet their wills were bent against him, and therefore they are said *to have resisted the spirit*; *viz.* the workings and convictions of the Spirit in their consciences, *Act.* 7. 51. And this is the case of many sinners, when will & affections are for sin, and plead for it; conscience is against it, and many times frights the soul from the doing of it.

And hence men take that which opposes sin in them, to be Grace, when it is only the work of a natural conscience; they conclude the strife is between Grace and sin, the regenerate

and unregenerate part, when alas it is no other than the contention of a natural conscience against a corrupt will and affection.

And if so, then a man may have great strifes and combats against sin in him, and yet be but *almost a Christian.*

5. *A man may desire grace, and yet be but almost a Christian*; so did *the five foolish Virgins*, Mat. 25. 8. *Give us of your oyl*; what was that but true grace? it was that oyl that lighted the wise Virgins into the Bridegrooms Chamber.

They do not only desire to enter in, but they desire oyl to light them in; wicked men may desire Heaven, desire a Christ to save them; there is none so wicked upon earth, but desire to be happy in heaven.

But now here are they that desire grace as well as glory, and yet these are but *almost Christians.*

But is it not commonly taught, *that desires of grace are grace?* nay, doth not our Lord Christ himself make it so? *Blessed are they that hunger and thirst after righteousness, for they shall be filled.* Mat. 5. 6.

Object.

It is true, that there are some de- *Sol.*

sires of grace, which are grace: As,

1. When a man desires grace from a right sense of his natural state, when he sees the vileness of Sin, and the woful, defiled, and loathsom condition he is in, by reason of Sin, and therefore desires the grace of Christ to renew and change him; this is Grace. This some make to be the lowest degree of saving faith.

Bonum Good

2. When a man joyns proportionable endeavours to his desires; doth not only wish for Grace, but work for Grace, such desires are Grace.

3. When a mans desires are constant and uncessant, that cease not but in the attainment of their object, such desires are true Grace. They are a part of the especial work of the Spirit. They do really partake of the nature of Grace; now it is a known Maxim, *Quicquid participat de natura totius, pars totius: That which partakes of the nature of the whole, is a part of the whole*: the filings of gold, are gold. The Sea is not more really water than the least drop; the flame is not more really fire than the least spark; so these do *participare de natura totius.*

But though all true desires of grace, are grace; yet all desires of grace are not true: For,

1. A man may desire grace, but not for it self, but for somewhat else; not grace for graces sake, but for heavens sake; He don't desire grace, that his nature may be changed, his heart renewed, the Image of God stampt upon him, and his lusts subdued in him.

These blessed desires are found only in true Believers. The true Christian only can desire grace for graces sake; but the almost Christian may desire grace for heavens sake.

Bonum Good

2. A man may desire grace without proportionable endeavours after grace, many are good at wishing, bad at working: Like him that lay in the grass on a Summers day, crying out, *O si hoc esset laborare: O that this were to work!*

Solomon saith, *The desire of the slothful kills him:* How so? *For his hands refuse to labour*, Prov. 21. 25. He perisheth in his desires.

Virtutem exeptant contabescantque relictæ. Pers.

The Believer joyns desires and endeavours together; *One thing have I desired of the Lord, and that I will seek after*, Psal. 27. 4.

Impii non curant quærere quem tamen desiderant invenire, cupientes consequi, sed non & sequi. Ber.

3. A mans desires of grace may be unseasonable; thus the *foolish Virgins* desired oyl when it was too late.

The believer's desires are seasonable; he desires grace in the season of grace, and seeks in a time when it may be found. *The wise mans heart knows both time and judgment.* He knows his season, and hath wisdom to improve it.

Eccl. 8. 5.

The silly Sinner doth all his work out of season; he sins away the season of grace, and then desires grace when the season is over; the Sinner doth all too late, as *Esau* desired the blessing when it was too late, and therefore he lost it; whereas, had he came sooner he had obtained it.

Sero sapiunt Phryges.

Most men are like *Epimetheus*, wise too late, they come when the Market is done; when God hath shut in shop, then they have oyl to get.

When they lie upon their death-beds, then they desire holy hearts.

4. Desires of grace in many are very inconstant and fleeting like the

Hos. 6. 4. Jon. 4. 6, 7.

morning dew that quickly passes away. Or like *Jonahs Gourd*, that springs up in a night, and withers in a night; they have no root in the heart, and there-

for

fore quickly perish: Now then, if a man may desire grace, but not for graces sake; if desires may be without endeavours; if a man may desire grace when 'tis too late; if these desires may be but fleeting and inconstant, then may a man desire grace, and yet be but *almost a Christian.*

6. *A man may tremble at the Word of God, and yet be but almost a Christian,* as *Belshazzar* did at the hand-writing upon the wall. Dan. 5. 6.

But is not that a note of Sincerity and truth of grace, to tremble at the Word? doth not God say, *To him will I look, that is of a poor and contrite spirit, and trembles at my Word?* Isa. 66. 2. *Object.*

There is a twofold trembling.

1. One is, when the Word discovers the guilt of Sin, and the wrath of God that belongs to that guilt; this where conscience is awake, causes trembling and amazement; thus when Paul *preached of righteousness and judgment*, it is said, *Felix* trembled. Act. 24. 25. *Sol:*

2. There is a trembling which arises from a holy dread and reverence of the Majesty of God, speaking in his Word; this is only found in true Be- *Bonum Good*

lievers, and is that which keeps the soul low in its own eyes. Therefore mark how the words run in *Isa.* 66. 2. *To him will I look that is of a poor and contrite spirit, and trembles at my Word.*

God don't make the promise to him that trembles at the Word; *for the Devils believe and tremble*; the Word of God can make the proudest, stoutest sinner in the world to shake & tremble; but it is *to the poor and contrite spirit that trembles*: Where trembling is the fruit of a spirit broken for sin, and low in its own eyes, there will God look.

Jam. 2. 19.

Bonum Good

Now many tremble at the Word; but not from poverty of spirit, not from a heart broken for sin, and low in its own eyes; not from a sense of the Majesty and holiness of God, and therefore notwithstanding they tremble at the Word, yet they are but *almost Christians.*

7. *A man may delight in the Word and Ordinances of God, and yet be but almost a Christian:* Isa. 58. 2. *They take delight in approaching to God.*

Isa. 58. 2.

And it is said of that ground, *Mat.* 13. 20. that it *received the Word with joy*, and yet it was but stony ground.

But

But is it not made a character of a godly man, to delight in the Word of God? Doth not *David* say, *He is a blessed man that delights in the Law of the Lord?* Object. Psal. 1. 2.

There is a delighting in the Word, which flows from grace, and is a proof of blessedness. Sol.

1. He that delights in the Word because it is spiritual, he is a Christian indeed; the more spiritual the Ordinances are, the more doth a gracious heart delight in them. Bonum Good

2. When the word comes close to the conscience, rips up the heart, & discovers sin, and yet the soul delights in it notwithstanding, this is a sign of *grace.*

3. When delight arises from that communion that is to be had with God there; this is from a principle of Grace in the soul.

But there may be a delight in the Word, where there is no Grace.

1. There are many delight in the Word, because of the Eloquence of the Preacher; they delight not so much in the truths delivered, as in the dress they are delivered in. Thus it is said of the Prophet *Ezekiel*, that he

Ezek. 33. 32. was to them *as a very lovely song of one that hath a pleasant voice.*

2. There are very many delight to hear the Word, that yet take no delight to do it; so saith God of them, Ezek. 33. 32. in *Ezek.* 33. 32. *They delight to hear my words, but they do them not.*

Bonum Good

Now then, if a man may delight in the word, more because of the Eloquence of the Preacher, than because of the spiritualness of the matter; if he may delight to hear the Word, and yet not delight to do it; then he may delight in the Word, and yet be but *almost a Christian.*

8. *A man may be a Member of the Church of Christ, he may joyn himself to the people of God, partake with them in all Ordinances, and share of all Church-priviledges, and yet be but almost a Christian.*

So the *five foolish Virgins* joyned themselves to the wise, and walked together.

Bonum Good

Many may be Members of the Church of Christ, and yet not Members of *Christ* the Head of the Church.

There was a mixed multitude came up with the Church of *Israel* out of *Egypt,*

Egypt, they joyned themselves to the *Israelites*, owned their God, left their own Country, and yet in heart *Egyptians* notwithstanding.

All are not Israel that are of Israel, Rom. 9. 6.

The Church in all Ages hath had unsound members; *Cain* had communion with *Abel*, *Ishmael* dwelt in the same house with *Isaac*, *Judas* was in fellowship with the Apostles, and so was *Demas* with the rest of the Disciples.

There will be some Bran in the finest Meal; the Draw-net of the Gospel catches bad fishes as well as good; the Tares and the Wheat grow together, and it will be so till the harvest.

God hath a Church where there are no members but such as are true members of Christ, but it is in heaven, it is *the Church of the First-born*; there are no Hypocrites, no rotten, unsound professors, none but *the spirits of just men made perfect*; all is pure Wheat that God layeth up in that Garner; there the Chaff is separated to unquenchable fire.

Heb. 12. 23.

Mat. 3. 12.

But in the Church on earth the

Wheat and the Chaff lie in the same heap together; the *Samaritans* will be near of kin to the *Jews* when they are in prosperity; for while the Church of God flourisheth in the world, many will joyn to it; they will seem *Jews*, though they are *Samaritans*; and seem Saints, though yet they are no better than *almost Christians*.

Hopes

9. *A man may have great hopes of Heaven, great hopes of being saved, and yet be but almost a Christian.*

Indeed there is a hope of Heaven,

Heb. 6. 19 which is *the anchor of the Soul, sure and stedfast*; it never miscarries, and it is known by four properties.

Bonum Good

First, It is a hope which purifies the heart, purges out sin, 1 *Joh.* 3. 3. *He that hath this hope, purifies himself, even as God is pure.* That soul that truly hopes to enjoy God, truly endeavours to be like God.

Secondly, It is a hope which fills the

Rom. 5. 2. heart with gladness; *We rejoyce in hope of the glory of God.*

Ps. 130. 5. *Thirdly*, It is a hope that is founded upon the promise; as there can be no true faith without a promise, so, nor any true hope; faith applies the promise,

mise, and hope expects the fulfilling the promise; faith relies upon the truth of it, and hope waits for the good of it; faith gives interest, hope expects livery and seisin.

Fourthly, It is a hope that is wrought by God himself in the Soul; who is therefore called, *The God of hope*, as being the *Author* as well as the *Object* of hope. Now he that hath this hope shall never miscarry: This is a right hope, the hope of the true Believer, *Christ in you the hope of glory.* Rom. 15. 13. Col. 1. 26.

But then, as there is a true and sound hope, so there is a false and rotten hope; and this is much more common, as bastard-pearls are more frequently worn than true pearls.

There is nothing more common than to see men big with groundless hopes of Heaven: As,

1. A man may have great hope, that hath no grace; you read of the hope of hypocrites, *Job* 8. 13, 14.

The performance of duties *is a proof* of their hope; the foolish Virgins would never have done what they did, had they thought they should have been shut out after all.

Many

Many Profeſſors would not be at ſuch pains in duties as they are, if they did not hope for heaven. Hope is the great motive to action; deſpair cuts the ſinews of all endeavours; this is one reaſon why the damned in hell ceaſe acting toward an alteration of their ſtate, becauſe deſpair hath taken hold of them; if there were any hope in hell, they would up and be doing there. So that there may be great hopes where there is no grace; experience proves this; formal profeſſors are men of no Grace, but yet men of great hopes; nay, many times you ſhall find that none fear more about their eternal condition, than they that have moſt cauſe of joy; and none hope more, than they that have moſt cauſe of fear. As intereſt in God may ſometimes be without hope, ſo hope in God may be without intereſt.

2. A man may hope in the mercy, and goodneſs, and power of God, without eying the promiſe, and this is the hope of moſt; God is full of mercy and goodneſs, and therefore willing to ſave; and he is infinite in power, and therefore able to ſave; why there-

therefore should I not rest on him?

Now it is presumption, and therefore sin, to hope in the mercy of God, otherwise than by eying the promise; for the promise is the channel of mercy, the pipe through which it is conveyed; all the blessedness the Saints enjoy in heaven, is no other than what is the fruit of the promise relyed on, and hoped for here on earth. A man hath no warrant to hope in God, but by virtue of the promise.

3. A man may hope for Heaven, and yet not cleanse his heart, nor depart from his secret sins; that hope of salvation that is not accompanied with heart purification, that is a vain *hope*.

4. A man may hope for Heaven, and yet be doing the work of hell; he may hope for salvation, and yet be working out his own damnation, and so perish in his confidences. This is the case of many, *Male agendo sperant, & sperando pereunt*; like the Water-man, that looks one way, and rows another; many have their eyes on heaven, whose hearts are in the earth; they hope in God, but chuse him not for a portion; they hope in God, but do not love him

him as the best good, and therefore are like to have no portion in him, nor good by him; but are like to perish without him, notwithstanding all their hopes, *Job* 27. 8. *What is the hope of the hypocrite, though he hath gained, when God takes away his soul?*

Now then, if a man may have great hope of heaven, that hath no grace; if he may hope in mercy, without eying the promise; if he may hope without heart-purifying; if he may hope for heaven, and yet do the work of hell; surely then a man may have great hopes of heaven, and yet be but *almost a Christian.*

10. *A man may be under great and visible changes, and these wrought by the Ministery of the Word, and yet be but almost a Christian*, as *Herod* was; it is said, Mat. 6. 20 when *he heard* John Baptist, *he did many things, and heard him gladly. Saul* was under a great change; when he met the Lords Prophets, he turned Prophet too.

1 Sam. 10. 10. Nay, it is said, *v.* 9. of that 1 *Sam.* 10. *that God gave him another heart.*

Now was not this a work of grace? and was not *Saul* here truly convert-

ed;

d; one would think he was, but yet indeed he was not.

For though it is said, God gave him *another heart*, yet it is not said, that God give him a *new heart*.

There is a great difference between לֵב אַחֵר (*lebh achir*) another heart, לֵב חָדָשׁ and (*lebh chadish*) a new heart; God gave him another heart to fit him for a Ruler, but gave him not a *new heart* to make him a Believer; another heart may make another man; but it is a *new heart*, that makes a *new man*.

Again, *Simon Magus* is a great proof of this truth, he was under a great and visible change; of a *Sorcerer*, he was turned to a *Believer*; he left his Witchcrafts and Sorceries, and imbraced the *Gospel*, was not this a great change?

If the Drunkard doth but leave his Drunkenness, the Swearer his Oaths, the Prophane Person his Prophaness, they think this is a gracious change, and their state is now good; alas, *Simon Magus* did not only leave his sins, but had a kind of conversion; for *he believed and was baptized*. Act. 8. 13.

But is not that man that is changed a true Christian? Object. Not

Sol. Not every change makes a man a Christian; indeed there is a change that whoever is under it, he is a true Christian.

When a mans heart is so changed, as that it is renewed, when *old things are done away, and all is become new*; when the *naiva ktisis*, the new creature is wrought in the soul; when a man is *turned from darkness to light, from the power of Satan to God*; when the mind is enlightned, the will renewed, the affections made heavenly, then a man is a Christian indeed.

2 Cor. 5. 17.

Act. 26. 18.

Good

But now you must know that every change is not this change: For,

1. There is a civil change, a moral change, as well as a spiritual and supernatural change.

Many men are changed in a moral sense; and one may say, they are become *new men*, but they are in heart and nature the same men still: They are not changed in a spiritual and supernatural sense, and therefore it cannot be said of them, they are become *new creatures*.

Restraining grace may cause a moral change, but it is renewing grace that

that must cause a saving change. Now many are under restraining grace, and so changed morally, that are not under the power of renewing grace, and so changed savingly.

2. There is an outward change, as well as an inward change; the outward change is often without the inward, though the inward change is never without the outward. A mans heart cannot be sanctified, but it will influence the life; but a mans life may be reformed, and yet never affect or influence the heart.

3. A man may be converted from a course of prophaneſs to a form of godlineſs; from a filthy converſation, to a fair profeſſion, and yet the heart the ſame, in one and the other. A rotten Poſt may be gilt without, and yet unſound within. *Hypocrita in verbis ſanctus, in corde vanus; intus Nero, foris Cato. Audi, nemo melius; ſpecta, nemo pejus.*

It is common to have the outſide of the Cup and Platter made clean, and yet the inſide foul and filthy. Mat. 23. 25.

Now then, if a man may be changed morally, and yet not ſpiritually; outwardly

wardly, and yet not inwardly; from a course of prophaneſs, to a lifeleſs form of godlineſs; then a man may be under great and viſible changes, and yet be no more than *almoſt a Chriſtian*.

I do not ſpeak this to diſcountenance any change, ſhort of that that is ſpiritual; but to awaken you to ſeek after that change, which is more than moral. It is good to be outwardly reformed, but it is better to be ſavingly renewed.

I know how natural it is for men to take up with any thing like a work of converſion, though it be not converſion; and reſting in that, they eternally periſh.

Beloved, let me tell you, there is no change, no converſion can ſtead your ſouls in the day of Judgment, on this ſide that ſaving work, which is wrought on the ſoul by the Spirit of God, renewing you throughout; the ſober man without this change, ſhall as ſurely go to Hell as the beaſtly drunkard.

1 Theſ. 5. 23.

Morality and civility may commend us to men, but not to God. They are of no value in the procurement of an eternal ſalvation.

Good

A man may go far in an outward change, and yet not be one step nearer Heaven, than he that never was under any change, nay, he may be (in some sense) farther off, as Christ saith, *The Scribes and Pharisees were farther from Heaven*, with all their shew of godliness, than *Publicans* and *Harlots* in all their sin & uncleanness. Because resting in a false work, a partial change, we neglect to seek after a true and saving change. There is nothing more common than to mistake our state, and by overweaning thoughts mis-judg our condition, and so perish in our own delusions. Mat. 21. 31.

The *world* is full of those *foolish builders*, that lay the *foundation* of their *hopes* of *eternal salvation upon the sand*. Mat. 7. 26

Now my Brethren, would you not mistake the way to heaven, and perish in a delusion? would you not be found fools at last? for none are such fools as the spiritual fool, who is a fool in the *great* business of *salvation*. Would you not be fools for your souls, and for eternity? O then labour after, & pray for a through *work of Conversion*, beg of God that he would make a *saving change*

Good

change in your souls, that you may be altogether Christians; all other change below this saving change, this heart-change, make us but almost Christians.

11. A man may be very zealous in the matters of Religion, and yet be but almost a Christian: Jehu did not only serve God, and do what he commanded him, but was very zealous in his service, 2 King. 10. 16. *Come with me, and see my zeal for the Lord of Hosts*; and yet in all this Jehu was a very hypocrite.

2 Chron. 29. 2. Joash was a great reformer in Jehoiadah's time, it is said, *He did that which was right in the eyes of the Lord, all the days of* Jehojadah *the Priest*; but when Jehojada dyed, Joash his zeal for God died with him, and he becomes a very wretch.

Object. But the Apostle makes zeal to be a note of sound Christianity, *Gal.* 4. 18. *It is good to be zealously affected in a good thing*; nay, it seems to be the non-such qualification for obtaining eternal life, Mat. 11. 12. *The Kingdom of Heaven suffereth violence, and the violent take it by force.*

It is true, there is a zeal which is good, and which renders the soul highly acceptable to God, a zeal that never

never misses of Heaven and salvation.

Now this is a zeal which is a celestial fire, the true temper and heat of all the affections to God and Christ; *qui non zelat, non amat.* It is a zeal wrought and kindled in the soul by the Spirit of God, who first knows it, and then sets it on work. It is a zeal that hath the Word of God for its guide, directing it in working both in regard of its object and end, manner and measure. It is a zeal that checks sin, and forwards the heavenly life. It is a zeal that makes the glory of God its chief end, which swallows up all by-ends; *The zeal of thine house hath eaten me up.* Joh. 2. 17.

But now all zeal is not this kind of zeal; there is a false zeal, as well as a true; every Grace hath its counterfeit; as there is fire, which is true heavenly fire on the Altar, so there is strange fire; *Nadab* and *Abihu offered strange fire upon Gods Altar.* Lev. 10. 1.

There are several kinds of zeal, none of which are true and sound, but false and counterfeit.

I'le instance in eight particulars.

First, *There is a blind zeal,* a zeal, without

without knowledg, *Rom.* 10. 2. *They have a zeal* (saith the Apostle) *but not according to knowledg*; now as knowledg without zeal is fruitless, so zeal without knowledg is dangerous; it is like Wild-fire in the hand of a fool, or
Mat. 17. 15 like the Devil in the man possess'd, that threw him sometimes into the fire, sometimes into the water; *Zelus*
Bernard. *absque scientia, quo vehementius irruit, eo gravius corruit.*

The eye is the light of the body, and the understanding is the light of the soul; now as the body without the light of the eye, cannot go without stumbling; so the soul without the light of the mind, cannot act without erring.

Zeal without knowledg, is like an *ignis fatuus* in a dark night, that leads a Traveller out of his way, into the Boggs and Mire. This was the zeal
Act. 22. 3, 4. of *Paul*, while he was a *Pharisee*; *I was zealous towards God, as ye all are this day, and I persecuted this way unto the death.* And so *Act.* 26. 9. *I verily thought with my self, I ought to do many things contrary to the Name of* Jesus *of* Nazareth. So *Phil.* 3. 6. *Concerning zeal persecuting the Church.* Such

Such a zeal was that in *Joh.* 16. 2. *They shall put you out of the Synagogue.* (silence you, you shall not be suffered to preach) *yea, the time comes, that whoever kills you, will think that he doth God service.* This is great zeal, but yet it is a blind zeal, and that God abhors.

Secondly, *There is a partial zeal*; in one thing fire-hot; in another key-cold; zealous in this thing, and yet careless in another; many are first-Table-Christians, zealous in the duties of the first Table, and yet neglect the second: thus the *Pharisees* were zealous in their *Corban* *, and yet unnatural to their parents, suffering them to starve & perish. Others are second-Table-Christians, zealous in the duties of the second Table, but neglect the first; more for righteousness among men, than for holiness towards God. But now he whose Religion ends with the first Table, or begins with the second, he is a fool in his profession; for he is but *almost a Christian.*

* Mat. 23. 23. *Lyra* hath these very words, *Filius per professionem factam in religione excusatur subveniendo parentibus.*

The woman that was for the dividing the Child, was not the true Mother; and he that is for dividing the Commands, is not a true Believer.

Jehu

2 Kin. 10. 16. comp. with ver. 29. *Jehu* was zealous againſt *Ahab's* houſe, but not ſo againſt *Jeroboam's Calves*; many are zealous againſt ſins of opinion, that yet uſe no zeal againſt the ſins of their converſation.

Now as we know that the ſweat of the whole body is a ſign of health, but the ſweat of ſome one part only ſhews a diſtemper, and therefore Phyſicians do reckon ſuch a heat to be ſymptomatical.

Jo. Fern. de Febribus, l. 4. c. 19.

So where zeal reaches to every Command of God alike, that is a ſign of a ſound conſtitution of Soul; but where it is partial, where a man is hot in one part, and cold in another; that is ſymptomatical of ſome inward ſpiritual diſtemper.

Bonum Good

Thirdly, *There is a miſ-placed zeal*, fixed upon unſuitable and diſproportionable Objects. Many are very zealous in trifling things that are not worth it, and trifle in the things that moſt require it; like the *Phariſees* that were diligent Tythers of *Mint*, *Anniſe*, and *Cummin*, but neglected τὰ βαρύτερα τοῦ νόμου, the *weightier*

Mat. 23. 23. *matters of the Law, judgment, mercy and faith*. They had no zeal for theſe though

though very hot for the other; many are more zealous for a Ceremony, than for the substance of Religion; more zealous for bowing at the name of Jesus, than for conformity to the life of Jesus; more zealous for a holy vestment, than for a holy life: more zealous for the inventions of men, than for the institutions of Christ:

Heathens will rise up in judgment against such men. *Deus non superstitione coli vult sed pietate,* said *Cicero.*

This is a superstitious zeal, and usually found in men unconverted, whom Grace never was wrought in. When was it that *Paul* was so *exceedingly zealous of the traditions of his Fathers,* as he saith, *Gal.* 1. 14. but only when he was in his wretched and unconverted state? as you may see in the next verses, *But when it pleased God to call me by his grace, then I conferred not with flesh and blood.* *Paul* had another kind of zeal then, acted by other kind of principles. Gal. 1. 15, 16.

Fourthly, *There is a selfish zeal,* that hath a man's own ends for its motive; *Jehu* was very zealous, but it was not so much for God, as for the Kingdom, not so much in obedience to the command, as in design to step into the Throne; and therefore

God threatens to punish him for that very thing he commands him to do. Hos. 1. 4. *I will avenge the blood of* Jezreel *upon the house of* Jehu: Because he shed that blood to gratifie his lust, not to obey God. So *Simeon* and *Levi* pretend great zeal for Circumcision, seem very zealous for the honour of God's Ordinances, when in truth their zeal was for Covetousness, and revenge upon the *Sechemites*.

Gen. 34. 14, 15, com. with v. 25, 26, 27, 28, 29

Fifthly, *There is an outside zeal*, such was that of the *Scribes* and *Pharisees*, they would not eat with unwashed hands, but yet would live in unseen sins; they would wash the Cup often, but the Heart seldom; paint the outside, but neglect the inside. *Jehu* was a mighty outside reformer, 2 *King.* 10. 16. but he reformed nothing within, for he had a base heart under all, *v.* 31. *Jehu took no heed to walk in the Law of the Lord with all his heart.* Though his fleece was fair, his liver was rotten.

Ne appetat quisquam ultra videri quàm est ut possit ultra esse quàm videtur. Greg.

Our Lord Christ observes of the *Pharisees*, *They pray to be seen of men*, and fast so, *That they may appear to men to fast*, Mat. 6. 5, 16.

Sixthly, *There is a forinsick zeal*, that

runs out upon others, like the candle in the lanthorn, that sends all the heat out at top, or as the lewd woman *Solomon* mentions, whose *feet abide not in her own house.* Pro. 7. 11.

Many are hot and high against the sins of others, and yet cannot see the same in themselves; like the *Lamiæ*, that put on their spectacles when they went abroad, but pulled them off within doors.

It is easie to see faults in others, and as hard to see them in our selves. *Jehu* was zealous against *Baal* and his Priests, because that was *Ahabs* sin; but not against the Calves of *Bethel*, because that was his own sin. This zeal is the true character of an hypocrite; his own Garden is over-run with weeds, while he is busie in looking over his Neighbours Pale. *Tecum habita.*

Seventhly, *There is a sinful zeal*; all the former may be called sinful from some defect; but this I call sinful in a more special notion, because against the life and chief of Religion; it is a zeal against zeal, that flies not at prophaneness, but at the very power of godliness, not at error, but at truth,

and is most hot against the most spiritual and important truths of the times. Whence else are the sufferings of men for the truth, but from this spirit of zeal against truth? This may be called a devillish zeal; for as there is the faith of Devils, so there is the zeal
Jam. 2. 19 of Devils; *therefore his rage is great, be-*
Rev. 12. *cause he knows his time is short.*
12. 8. *There is a Scriptureless zeal*, that is not butted and bounded by the word, but by some base and low ends; such was *Sauls* zeal, when God bids
1 Sam. 15. him destroy *Amaleck*, *and spare neither*
3. *man nor beast*; then contrary to Gods command, he spares the best *of the Sheep and Oxen*, under pretence of zeal for Gods Sacrifice.

Another time when he had no such command, then he slays the *Gibeonites*
2 Sam. 21. *in zeal to the children of* Israel *and*
2. Judah.

Many a mans zeal is greater then and there, when and where he hath the least warrant from God.

The true spirit of zeal is bounded by Scripture, for it is for God, and the concernments of his glory: God hath no glory from that zeal that hath no Scripture warrant. Now

Now then, if the zeal of a man in the things of God, may be only a blind zeal, or a partial zeal, or a misplaced zeal, or a selfish zeal, or an out-side zeal, or a forensick zeal, or a sinful zeal, or a scriptureless zeal, then it is evident that a man may be very zealous in the matters of Religion, and yet be but *almost a Christian.*

12. *A man may be much in prayer, he may pray often, and pray much, and yet be but almost a Christian.* Mat. 12. 13.

So did the *Pharisees*, whom yet our Lord Christ rejects for Hypocrites.

But is not a praying frame an argument of a sincere heart? are not the Saints of God, called, *The generation of them that seek the face of God?* Psal. 24. 6. *Object.*

A man is not therefore a Christian, because he is much in prayer. I grant *Sol.*

That those prayers that are from the workings and sighings of Gods Spirit in us; from sincere hearts lifted up to God; from a sense of our own emptiness, and Gods infinite fulness; That are suited to Gods will, the great rule of prayer;

That are for spiritual things, more than temporal:

That are accompanied with faith and dependance: Such Prayers speak a man *altogether a Christian.* But now a man may be much in prayer, and yet be a stranger to such prayer: As,

1. Nature may put a man upon prayer, for it is a part of natural worship, it may put a child of God upon prayer; so it did Christ, *Mat.* 26.39.42. *He went and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me.* This was a prayer of Christ, which flowed from the sinless struglings of Nature, seeking its own preservation.

2. A man may pray in pretence for a covering to some sin; so did those devout *Pharisees, Mat.* 23.14. *Wo to you Scribes and Pharisees, Hypocrites; for ye devour widows houses, and for a pretence make long prayers, therefore ye shall receive the greater damnation:* So the *Papists* seem very devout to pray a rich mans soul out of Purgatory, but it is to cheat the Heir of much of his Estate, under pretence of praying for his Fathers soul.

3. A

3. A man may pray, and yet love sin, as *Austin* before *conversion*, pray'd against his *sin*, but was afraid God should hear him, and take him at his word. Now God hears not such prayers, Psal. 66. 18. *If I regard iniquity in my heart, God will not hear my prayer.*

4. A man may pray much for temporal things, and little for spiritual things; and such are the prayers of most men, crying out most for temporal things: More for, *Who will shew us any good?* than for, *Lord lift upon us the light of thy countenance.* *David* copies out the prayer of such, *Psal.* 144. 12. &c. *That our sons may be as plants, and that our daughters may be as corner stones polished after the similitude of a Palace: That our Garners may be full, &c. Happy is the people that is in such a Case;* This is the carnal hearts prayer, and this *David* calls vanity, *verse* 11. *They are strange children, whose mouth speaks vanity.*

5. A man may pray, and yet be far from God in prayer. *This people draw nigh to me with their mouth, and honour me with their lips, but their heart is far from me,* Mat. 15. 8. A man may pray,

Psa 4. 6.

Psa 144. 12, 13, 14.

Isa 29. 13.

and yet have no heart in prayer, and
Prov. 23. 26. that God chiefly looks at; *My Son, give me thy heart.*

The *Jews* have this sentence written upon the walls of their Synagogues, *Prayer without the intention of the mind, is but a body without a soul.*

It is not enough to be conscionable to use prayer, but we must be conscionable to the use of Prayer. Many are so conscientious, that they dare not but pray; and yet so irreligious, that they have no heart in prayer; a common work of God may make a man conscionable to do duties, but nothing less then saving-grace in the heart will make a man conscionable in the doing of them.

Psal. 78. 34.

Some derive the Latin *Colo*, to worship, from the Greek κολακεύω, *to flatter*, and the English word *flatter*, from the Greek word λατρέυειν to *worship*.

6. A mans prayer may be a lye; as a profession without sanctity, is a lye to the world; so prayer without sincerity, is a lye to God. It is said of *Israel*, that they *sought God, and enquired early after him*; they were much in prayer, and God calls all but a lye. *Nevertheless they did flatter him with their mouth, and they lyed to him with their tongues, for their heart was not with him*, v. 36, 37.

Hearken

Hearken to my prayer that goeth not out of feigned lips, saith *David*, Psalm. 17. 1.

7. Afflictions and the *pressures* of outward evils will make a man pray, and pray much, *Psal.*78.34. *When he slew them, then they sought him, and returned and enquired early after God.* The Heathen *Mariners* call every man upon his god when in a storm; when they fear drowning, then they fall to praying, *Jon.* 1. 5. Mariners are for the most part none of the devoutest, nor much addicted to prayer; they will swear twice where they pray once; and yet it is said, *They cry to the Lord in their trouble*, Psal. 107. 23, 28. and hence you have a Proverb, *He that cannot pray, let him go to Sea.*

Nuper me amici cujusdam languor admonuit optimos esse nos dum infirmi simus, Plin. Ep. 16. l. 7.

Qui nescit orare, discat navigare.

They poured out a prayer when thy chastening was upon them, Isa. 26. 16.

Now then, if nature may put a man upon prayer; if a man may pray in pretence and design; if a man may pray, and yet love sin; if a man may pray mostly for temporal things; if a man may pray, & yet be far from *God* in prayer; if prayer may be a lye; or if it may be only the cry of the soul

under affliction; ſure then a man may be much in prayer, and yet be but *almoſt a Chriſtian.*

Object. But ſuppoſe a man pray and prevail with God in prayer, ſurely that is a witneſs from heaven of mans ſincerity in prayer; now I pray and prevail; I ask and am anſwered.

Sol. A man may pray and be anſwered; for God many times anſwers prayers in judgment; as God is ſometimes ſilent in mercy, ſo he ſpeaks in wrath; and as he ſometimes denies prayer in mercy, ſo he ſometimes anſwers in judgment: when men are over-importunate in ſome things their luſts are upon, and will take no nay, then God anſwers in judgment, *Pſa.* 78. 29. *He gave them their own deſire*; They had deſired Quails, and God ſends them, but now mark the judgment, *v.* 30, 31. *While the meat was in their mouths, the wrath of God came upon them, and ſlew them.*

Object. I, but ſuppoſe a mans affections are much ſtirred in prayer, how then? is not that a true note of Chriſtianity? Now my affections are much ſtirred in prayer.

So

So was *Esau*'s when he sought the blessing, *He sought it carefully with tears.* A man may be affected with his own parts in a duty; while good notions pass through his head, and good words through his lips, some good motions also may stir in his heart, but they are but sparks which fly out at the Tunnel of the Chimney, which suddenly vanish. So that it is possible a man may pray, & prevail in prayer; pray and be affected in prayer, and yet be but *almost a Christian.* *Sol.* Heb. 12. 17.

13. *A man may suffer for Christ, in his goods, in his name, in his person, and yet be but almost a Christian.*

Every man that bears Christs Cross on his shoulders, doth not therefore bear Christs Image in his soul.

Object. But doth not our Lord Christ make great promises to them that suffer, or lose any thing for him? doth not he say, Mat. 19. 29. *Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my Names sake, shall receive an hundredfold, and shall inherit everlasting life.* Sure, they are true Christians whom Christ makes this promise to.

Sol. There is a ſuffering for Chriſt, that is a note of ſincerity, and ſhall have its reward.

Mat. 5. 10, 11, 12. That is, when a man ſuffers for a good cauſe, upon a good call, and with a good conſcience, for Chriſts ſake, & in Chriſts *ſtrength*: when his ſufferings Col. 1. 24 are a *filling up that which is behind of the ſufferings of Chriſt*; when a man ſuffers as a Chriſtian, as the Apoſtle hath it, 1 *Pet.* 4. 6. *If a man ſuffer as a Chriſtian, let him not be aſhamed*; when a man thruſts not himſelf into ſufMark. 14. 28, 29. ferings, but ſtays God's call, ſuch ſuffering is a proof of integrity.

But now every ſuffering for Chriſt, is not ſuffering as a Chriſtian: For,

1. A man may ſuffer for Chriſt, for that profeſſion of Religion that is upon him; the World hates the ſhew of Religion; times may come, that it may coſt a man as dear to wear the Livery of Chriſt, as to wear Chriſt 1 Tim. 1: himſelf. *Alexander* had like to have 19, 20. and 4. 14: loſt his life for the Goſpel ſake, Act. 19. 33. yet he was that *Alexander* (as is generally judged) that afterward made *Shipwrack of faith*, and greatly oppoſed *Paul*'s Miniſtry.

2. A man may suffer for Christ, and yet have no true love to Christ. This is supposed in 1 Cor. 13.3. *Though I give my body to be burned, and have not charity, it profits nothing.*

Love to Christ is the only Noble ground of suffering, but a man may suffer much upon other ends.

1. Out of opinion of meriting by our suffering, as the Papists: Or,

2. Out of vain-glory, or for applause among professors; some have died that their names might live: Or, *Vicit amor patriæ laudisque immensa capido.*

3. Out of a Roman resolution, or stoutness of spirit.

4. Out of a design of profit, as *Judas* forsook all for Christ, hoping to mend his Market by closing with him: Or,

5. Rather to maintain an opinion than for truths propagation; *Socrates* died for maintaning that there was but one God; but whether he died rather for his own opinion, than for God's sake, I think it is no hard matter to determine. Thus a man may suffer for professing Christ, and yet suffer upon wrong principles.

Now then, if a man may suffer for *Christ*, from the profession that is upon him,

him; or suffer for Christ, and yet not truly love him; then a man may suffer for Christ, and yet be but *almost a Christian*.

14. *A man may be called of God, and imbrace this call, and yet be but almost a Christian. Judas* is a famous instance of this truth, he was called by *Christ* himself, and came at the call of Christ, & yet *Judas* was but *almost a Christian*.

Confuted

Object. But is not the being under the call of God, a proof of our interest in the predestinating love of God? doth not the Apostle say, *whom he predestinated, them he called?* Rom. 8. 30. Nay, doth he not say in the same verse, *whom he called, them he justified?* Nay, doth not God call all whom he intends to save?

Mr. White-field confuted

Sol. Though God calleth all those that shall be saved, yet all shall not be saved whom God calleth; every man under the Gospel is called of God in one sense or other, but yet every man under the Gospel shall not therefore be saved: *For many are called, but few are chosen.* Mat. 20. 16.

Confuted

There is a twofold { Internal / External } call of God.

1. There is an internal call of God

Now

Now this call is a special work of the Spirit by the Ministry of the Word, whereby a man is brought out of a state of Nature into a state of Grace; *out of darkness into light*; from being *vessels of wrath*, to be made *heirs of life*. Act. 26. 18

Bonum Good

I grant, that whoever is under this call of God, is called effectually and savingly, called to be a Christian indeed. *Every man that hath heard and learned of the Father, comes to me.* Joh. 6. 45.

2. There is a call of God which a man may have, and yet not be this call; there is an external call of God, which is by the Ministry of the Word.

Now every man that lives under the preaching of the Gospel, is thus called; God calls every soul of you to repent, and lay a sure foundation for Heaven and Salvation, by the Word you hear this day. Mat. 22. 9

But now every man that is thus called, is not therefore a Christian: For,

1. Many under the call of God, come to Christ, but are not converted to Christ, have nothing of the grace and life of Christ; such as he, *Mat.* 22. who when Christ sent out his servants to bid guests unto the Marriage, came

in at the call of Christ, but yet *had not on the wedding garment*, v. 11. that is, had none of the grace and righteousness of Jesus Christ.

2. Many that are under the call of the Gospel, come to Christ, and yet afterwards fall away from Christ; as 2 Tim. 4. 10. *Judas* and *Demas* did; it is said, when Christ preached a Doctrine which his Disciples did not like, that *from that* Joh. 6. 66. *time many of his Disciples went back, and walked no more with him.*

Now then, if many are under this external call of God only, if many that come to Christ, are not converted to Christ, but fall away from Christ, then a man may be called of God, and yet be but *almost a Christian.*

15. *A man may have the Spirit of God, and yet be but almost a Christian.* *Balaam* had the Spirit of God given him when he blessed *Israel*, Numb. 24. 2. *Balaam saw Israel abiding in Tents, and the Spirit of the Lord came upon him.* *Judas* had, for by the Spirit he cast out Devils; he was one of them that came to Christ, and said, *Lord, even the Devils are subject to us.* *Saul* had, 1 *Sam.* 10. 10. *Behold a company of*

Prophets met him, and the Spirit of God came upon him, and he prophesied among them.

But you'l say, *Can a man have the Spirit of God, and yet not be a Christian?* Indeed the Scripture saith, *If any man have not the Spirit of Christ, he is none of his*; but surely if any man have the spirit of Christ, he is his. *Object.* Rom. 8. 9.

There is a having the Spirit, which is a sure mark of Saint-ship. Where the Spirit is an effectual prevailing principle of grace and sanctification, renewing and regenerating the heart: Where the spirit is as a potent worker, *helping the souls infirmities*: Where the spirit is so as to *abide for ever*. But now every man that hath the spirit, hath not the spirit in this manner: For, *Sol.* Bonum Good Rom. 8. 26. Joh. 14. 16.

1. A man may have the spirit only transiently, not abidingly; the spirit may be in a man, and yet not dwell in a man; the spirit is where-ever he dwels; but he doth not dwell where ever he is; he is in all, but dwels in Saints only; he is in all, *per divinitatis præsentiam*, but dwels in Saints only *per inhabitationis gratiam*; the Hypo- Lumb. 1. sent. dist. 17.

crite may have the spirit for a season; but not to abide in him for ever.

Joh. 3. 4, 5 2. A man may *have the spirit*, and yet not be *born of the spirit*; every true Christian is born of *the spirit*; an Hypocrite may have the gifts of the spirit, but not the graces; the spirit may be in him by way of *illumination*, but not by way of *sanctification*; by way of *conviction*, but not by way of *conversion*: though he may have much common *grace* for the good of others, yet he may have no special grace for the good of himself; though his profession be spiritual, yet is his state and condition carnal.

3. A man may have the spirit only as a spirit of bondage: thus many have the spirit working only to bondage. *The spirit of bondage is an operation of the Holy Ghost by the Law, convincing the conscience of sin, and of the course of the Law, and working in the soul such an apprehension of the wrath of God, as makes the thoughts of God a terror to him.*

This spirit may be, and often is, without saving grace; This operation of the spirit was in *Cain* and *Judas*.

Though none that receive the spirit of

of *Adoption*, but they first receive the spirit of *bondage*; yet many receive the spirit of *bondage*, that never receive the spirit of *Adoption*.

4. A man may have the Spirit of God working in him, and yet it may be resisted by him: It is said of the *Jews*, *They rebelled and vexed his holy spirit*; and the same sin is charged upon their children, *Act.* 7. 51. *Ye stiff-necked and uncircumcised in heart, ye have always resisted the Holy Ghost; as your fathers did, so do ye.* The Hypocrite retains not the spirit so long as to come up to Regeneration and Adoption, but quenches the motions of it, and thereby miscarries eternally. Isa. 63:10

5. A man may have the spirit, and yet sin that unpardonable sin; he may have the Holy Ghost, and yet sin the sin against the Holy Ghost; nay, no man can sin this sin against it, but he that hath some degree of it.

The true believer hath so much of the spirit, such a work of it in him, that he cannot sin that sin: *he that is born of God sins not*, to wit, *that sin unto death*, for that is meant, 1 *Joh.* 7, 16, 17, 18. The carnal professed sinner, he cannot sin

sin that sin, because he is carnal and sensual, *having not the spirit.* A man must have some measure of the spirit, that sins this sin; so hath the hypocrite; he is said to *be partaker of the* Jude 19. *Holy Ghost,* Heb. 6. 4. and he only is capable of sinning the sin against the Holy Ghost.

Now then, if a man may have the spirit transiently only, not abidingly; if a man may have the spirit, and yet not be born of the spirit; if he may have the spirit only as a spirit of bondage; if a man may have the spirit working in him, and yet it may be resisted by him; if a man may have the spirit, and yet sin that unpardonable sin against it; then surely a man may have the Spirit of God; and yet be but *almost a Christian.*

Luk. 8. 13. 16. *A man may have faith, and yet be but almost a Christian; the stony ground* (that is, those hearers set out by the stony-ground) *for a while believed.* It is said, *Joh.* 2. 23. *That many believed in the Name of Christ, yet Christ durst not commit himself to them.* Though they trusted in Christ, yet Christ would not trust them; and why?

Credunt minime fides; quippe ex miraculis nata.

why? *because he knew all men*, verſ. 24. He knew they were rotten at root, notwithſtanding their faith; a man may have all faith, even to the removing *Mountains*, and yet be *nothing*. 1 Cor. 13. 2.

But how can this be, that a man may have faith, and yet be but *almoſt a Chriſtian*? Doth not our Lord Chriſt promiſe life eternal, and ſalvation to all that believe? Is not this the Goſpel that is to be preached to every creature, *He that believes, ſhall be ſaved?* Mark 16. 16. *Object.*

Though it is true what our Lord Chriſt ſaith, that *he that believes, ſhall be ſaved*: yet it is as true that many believe that ſhall never be ſaved; for *Simon Magus* believed; yea, *James* ſaith, *The Devils believe and tremble*: Now none will ſay, theſe ſhall be ſaved. *Sol.* Jam. 2. 19.

As it is true, what the Apoſtle ſaith, *All men have not faith*; ſo it is as true, that there are ſome men have faith, who are no whit the better for their faith. 2 Theſ. 3. 2.

You muſt know therefore there is a two-fold faith, { *Special and Saving.* / *Common & not ſaving.* } Good

1. There

1. There is a saving faith.

Col. 2. 10. This is called *Faith of the operation of God.*

It is a work of Gods own spirit in the soul.

It is such a faith as rests and casts the soul wholly upon Christ, for Grace and Glory, Pardon and Peace, Sanctification and Salvation.

Act. 15. 9. It is an united act of the whole soul, understanding, will, and affections, all concurring to unite the soul to an all-sufficient Redeemer.

It is such a faith as *purifies the heart*, & makes it clean, it influences & gives strength and life to all other graces.

Now whoever hath this faith, is a Christian indeed; this is the *Faith of Gods elect.* But then,

Tit. 1. 1.

2. There is a common faith, not saving, a fading and temporary faith; there is the faith of *Simon Magus*, as well as the faith of *Simon Peter*; *Simon Magus* believed, and yet was in *the gall of bitterness, and in the bond of iniquity.*

Act. 8. 13. com. with ver. 23.

Now *Simon Magus* hath more followers than *Simon Peter*; the faith of most men will at last be found to be no better than the faith of *Simon Magus*: For, 1. First,

First, The faith of most is but a *temporary faith*, it dures for a while, and then dies and perisheth; true and saving faith, such as is the *faith of Gods Elect*, cannot die; it may fail in the Act, but not in the Habit? the sap may not be in the branch, but it is always in the root. Luk. 22. 32.

That faith that perisheth, that faith a man may have and perish.

Secondly, There is a faith that lies only in generals, not in particulars, as there is a general and particular object of faith, so there is a general and particular faith. The general object of faith is the whole Scripture; the particular of faith is Christ in the promise.

Now many have a general faith to believe all the Scripture, and yet have no faith to make a particular application of Jesus Christ in the promise.

Devils and Reprobates may believe the truth of the Scripture, and what is written of the dying and suffering of Christ for sinners: but there are but few that can close up themselves in the wounds of Christ, and by his stripes fetch in healing to their souls.

Thirdly,

Thirdly, There is a faith that is seated in the understanding, but not in the will; this is a very common faith; many assent to the truth.

They believe all the Attributes of God, that he is just, holy, wise, faithful, good, merciful, &c. But yet they rest not on him notwithstanding.

They believe the Commands are true, but yet do not obey them; they believe the promises are true, but yet do not imbrace and apply them; they believe the threatnings are true, but yet do not flee from them.

Thus their faith lies in assent, but not consent; they have faith to confess a Judgment, but none to take out Execution; by assent they lay a foundation, but never build upon it by application.

They believe that Christ died to save them that believe, and yet they believe not in Christ that they may be saved.

Oh my brethren, it is not a *Believing head*, but a *believing heart*, that makes a Christian; *with the heart man believes* Rom. 10. 10. *to righteousness*; without this *our faith is* 1 Cor. 15. 17. *vain, we are yet in our sins.*

Fourthly,

Fourthly, There is a faith without experience; many believe the Word upon hear-say, to be the Word of God, but they never felt the power and virtue of it upon their hearts and consciences. Now what good is it to believe the truth of the Word, if a mans conscience never felt the power of the Word? What is it to believe the truth of the promise, if we never tasted the sweetness of the promise?

We are in this case, like a man that believes the description others make of strange Countries, but never travelled them to know the truth; or as a Patient that believes all the Physician says, but yet tryes none of his Potions. We believe the Word, because we cannot gain-say it; but yet we have no experience of any saving good wrought by the Word, and so are but *almost a Christian.*

Fifthly, There is a faith that is without brokenness of heart, that doth not avail to melt or soften the heart, and therefore is not true faith; for the least true faith is ever joyned with a bending will, and a broken heart.

Sixthly, There is a faith that trans-

forms not the heart; faith without fruit, that doth not bring forth the new creature in the ſoul, but leaves it in a ſtate of ſin and death.

This is a faith that makes a man a fond profeſſor, but not a ſound believer; he believes the truth, but not as it is in Jeſus; for then it would change and transform him into the likeneſs of Jeſus. He believes that a man muſt be changed that would be ſaved, but yet is not ſavingly changed by believing. Thus while others believe to ſalvation, he believes to damnation; for *his web ſhall not become a garment, neither ſhall he cover himſelf with his work.*

Eph. 4. 21

Iſa. 56. 9.

Now then, if a mans faith may be but temporary, or may lie only in generals, or may be ſeated in the underſtanding only, or may be without experience, or may be without a broken heart, or without a new heart; ſurely then a man may have faith, he may *taſte of this heavenly gift*, and yet be but *almoſt a Chriſtian.*

Heb. 6. 4.

17. A man may go further yet: He *may poſſibly have a love to the people of God, and yet be but almoſt a Chriſtian;* every

every kind of love to those who are Saints, is not a proof of our Saintship: *Pharaoh* loved *Joseph*, and advanced him to the second place in the Kingdom, and yet *Pharaoh* was but a wicked man; *Ahab* loved *Jehoshaphat*, and made a league with him, and married his daughter *Athaliah* to *Jehoram*, *Jehoshaphat*'s son, and yet *Ahab* was a wicked wretch.

But you will say, This seems to contradict the testimony of the Scripture; for that makes love to the Saints and people of God, a sure proof of our regeneration, and interest in life eternal, 1 *Joh.*3. 14. *We know that we have passed from death to life, because we love the brethren.* Nay, the Spirit of God putteth this as a Characteristical distinction between Saints and Sinners, in *v.* 10. *In this the children of God are manifest, and the children of the Devil; whosoever doth not righteousness, is not of God, neither he that loveth not his brother.* By Brethren we do not understand, *Brethren by place*, those who are of the same Country or Nation, such are called Brethren, *Rom.*9.3. *Act.*7. 23, 25. Nor do we understand *Bre-* *Object.*

thren by race, those who are descended of the same Parents: such are called Brethren, *Mat.* 1. 2. But by Brethren we understand *Brethren by grace*, and supernatural regeneration; such as are the Children of God; and these are the Brethren whom to love is a sure sign that we are the Children of God.

Phil. 16.

Bonum Sal. Good

To this I answer, That there is a love to the Children of God, which is a proof of our being the Children of God.

As for instance, when we love them as such, for that very reason, as being the Saints of God; when we love them for the Image of God, which appeareth in them, because of that grace and holiness which shineth forth in their conversations, this is truly commendable; to love the godly for godliness sake, the Saints for Saint-ship sake, this is a sure testimony of our Christianity. The *love of grace* in another, is a good proof of *the life of grace* in ourselves: There can be no better evidence of the Spirit of Christ in us, than to love the *Image of Christ* in others. For this is a certain truth, that a sinner cannot love a Saint as such.

Bonum Good

An Israelite is an abomination to an Egyptian.

There is a contrariety and natural enmity between the two seeds; between the children of the World, and those whom the Father in his eternal love hath chosen out of the World. Bonum Good Gen. 31. Joh. 15. 19

It is likeness which is the great ground of love, now there is the highest dissimilitude and unlikeness between an unregenerate sinner, and a child of God; and therefore a child of God cannot love a sinner as a sinner; *in whose eyes a vile person is contemned*, Psa. 15. 4. He may love him as a creature, he may love his Soul, or he may love him under some relation that he stands in to him. Thus God loves the damned spirits, as they are his creatures, but as fallen Angels he hateth them with an infinite hatred. So to love a sinner *quatenus* a sinner, this a child of God cannot do, so neither can a sinner love a child of God as a child of God. That he may love a child of God, that I grant, but it is upon some other consideration; he may love a person that is holy, not the person for his holiness, but for some other respect. As, *Simile similibus gaudet.* Good

1. A man may love a Child of God for his loving, peaceable, courteous deportment to all with whom he converseth. Religion beautifies the converſation of a man, and ſets him off to the eye of the world: The grace of God is no friend to a moroſe, churliſh, unmannerly behaviour among men; it provokes in us an affable demeanour and ſweetneſs to all; and where this is found, it winneth reſpect and love from all.

2. A man may love a Saint for his outward greatneſs and ſplendor in the
Jam. 2. 2, 3. World; men are very apt to honour worldly greatneſs: and therefore the *rich Saint* ſhall be loved and honoured, whilſt the *poor Saint* is hated and deſpiſed. This is as if a man ſhould value the goodneſs of his Sword by the Imbroydery of his Belt; or his Horſe for the beauty of his trappings, rather than for his ſtrength and ſwiftneſs.

True love to the *Children of God*, reaches to all the Children of God, poor as well as rich, bond as well as free, ignoble as well as noble; for the Image of Chriſt is alike amiable and lovely in all.

3. A

3. A man may love a Child of God for his fidelity and usefulness in his place. Where Religion in the power of it taketh hold of a mans heart, it makes him true to all his betrustments, diligent in his business, faithful in all his relations; and this obligeth Respect. A *carnal* Master may prize a *godly* Apprentice or Servant that makes conscience of pleasing his Master, and is diligent in promoting his *interest*.

I might instance in many things of the like nature, as charity, beauty, wit, learning, parts, *&c.* which may procure love to the people of God from the men of the world. But this love is no proof of Charity: For,

First, It is but a *Natural* love, arising from some carnal respect, or self-ends: that love which is made by the Scripture an evidence of our Regeneration, *is a spiritual* love, the principal loadstone and attractive whereof, is grace and holiness; it is a love which embraceth *a righteous man in the name of a righteous man.* Col. 1. 8. Mat. 10. 41

2. A carnal mans love to Saints, is a limited and bounded love, it is not universal, *to all the seed*; Now as in sin, Eph. 1. 3

he that doth not make conscience of every sin, maketh conscience of no sin as sin; so he who doth not love all in whom the Image of *Christ* is found, loveth none for that of the Image of Christ which is found in them.

Now then, if the love we bear to the people of God may possibly arise from natural love only, or from some carnal respect; or if it be a limited love, not extended to all the people of God, then it is possible that a man may love the people of God, and yet be no better than *almost a Christian*.

18. *A man may obey the commands of God, yea many of the commands of God, and yet be but almost a Christian.* *Balaam* seems very conscientious of steering his course by the compass of Gods command; when *Balak* sent to him to come and curse the people of God, saith *Balaam*, *If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God.* Numb. 22. 18. and so in the 38 *ver.* saith he, *The word that God putteth in my mouth, that shall I speak*; the young man went far in *obedience*, Mat. 19. 20. *All these have I observed from my youth*

Num. 23. 12, 20, 26

up.

up. And yet he was but an hypocrite, for he forsook Christ after all.

Obj. But is it not said, *He that hath my Commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my father, and I will love him, and manifest my self unto him,* *John* 14.21. And doth not our Lord Christ tell us expresly, *ye are my friends if ye do what I command you,* Joh. 15.14. And can a man be a friend of Christ, and yet be but *almost a Christian.*

Sol. I answer, that there is an obedience to the commands of Christ, which is a sure proof of our Christianity and friendship to Christ.

This obedience hath a three-fold property.

It is { *Evangelical.* *Universal.* *Continual.* } Good

First, It is *Evangelical* obedience, and that both in Matter and Manner, Ground and End.

In the *Matter* of it, and that is what God requires, *John* 15.14. *Ye are my friends, if ye do whatever I command you.*

In the *Manner* of it, & that is accor-

dwg

ing as God requires, *Joh.* 4. 24. *God is a Spirit, and they that worship him, must worship him in spirit, and in truth.*

In the *ground* of it, and that is *a pure heart, a good conscience, and faith unfeigned*, 1 Tim. 1. 5.

Good In the *end* of it, and that is the honour and glory of God; *whatever ye do, do all to the glory of God*, 1 Cor. 10. 31.

Secondly, It is an *universal* obedience, which extendeth it self to all the commands of God alike; it respects the duties of both Tables; such was the obedience of *Caleb*, *who followed the Lord fully*; and of *David*, *who had respect to all the commands.*

Num. 14. 24. Ps. 119. 6.

Incipere multorum est, perseverare paucorum. Hieron.

Thirdly, It is a *continual* obedience, a putting the hand to Gods Plow without looking back; *I have inclined my heart to perform thy statutes always, even to the end*, Psal. 119. 112.

He that thus obeys the command of God, is a Christian indeed, a friend of Christ indeed; but all obedience to the commands of God, is not this obedience. For,

1. There is a partial obedience, a piece-meal Religion, when a man obeys God in one command, and not in another;

another; owns him in one duty, and not in another; when a man seems to make conscience of the duties of one Table, and not of the duties of another. This is the Religion of most.

Now this obedience is no obedience; for as he that doth not love God *above all*, doth not love God *at all*; so he that doth not obey *all* the Commands *universally*, cannot be said to obey any Command *truly*. It is said of those in *Samaria*, that they *feared the Lord, and served their own gods, after their own manner*, 2 King. 17. 33. And yet in the very next verse it is said, *They feared not the Lord*; so that their fear of the Lord was no fear: in like manner that obedience to God is no obedience, which is but a partial and piece-meal obedience.

2. A man may obey much, and yet be in his old nature; and if so, then all his obedience in that estate, is but *splendidum peccatum*, a painted sin; *he that offereth an Oblation, is as if he offered Swines blood, and he that burneth incense, as if he blessed an Idol*, Isa. 66. 3. The nature must be renewed, before the command can be rightly obeyed.

for *a corrupt tree cannot bring forth good fruit*, Mat. 7. 18. Whatever a mans performances are, they cannot be called *obedience*, whilst the heart remaineth unregenerate, because the *Principle* is false and unsound; every duty done by a believer, is accepted of God, as a part of his Obedience to the Will of God, though it be done in much weakness; because though the believers *hand* is weak, yet his *heart* is *right*; the hypocrite may have the most *active hand*, but the believer hath the most *faithful* and *sincere heart*.

3. A man may obey the *Law*, and yet have no love to the *Law-giver*; a carnal heart may do the command of God, but he cannot love God, and therefore cannot do it aright; for love to God, is the foundation and spring of all true obedience; every Command of God is to be done in love, this is the *fulfilling of the Law*, Rom 13. 10. The Apostle saith, *Though I bestow all my goods to feed the poor, and though I give my body to be burned* (these seem to be acts of the highest obedience) yet *if I have not love, it profits me nothing*, 1 Cor. 13. 3.

4. I might add, that a man may be much in obedience, from sinister and base selfish ends, as the *Pharisees prayed much, gave much alms, fasted much*; but our Lord Christ tells us, that it was, *That they might be seen of men, and have glory of men*, Mat. 6. 2, 5, 16. Most of the hypocrites Piety empties it self into vain-glory & therefore he is but an *empty vine* in all he doth, because *he bringeth forth fruit to himself*, Hos. 10. 1.

It is the end that justifies the action; indeed a good end cannot make a bad action good, but yet the want of a good end, makes a good action bad.

Half the Book

Now then, if a man may obey the Commands of God partially, and by halves; if he may do it, and yet be in his natural state; if he may obey the Commands of God, and yet not love God; if the ends of his obedience may be sinful and unwarrantable, then a man may be much in obeying the Commands of God, and yet be but *almost a Christian*.

19. *A Man may be sanctified, and yet be but almost a Christian*; every kind of sanctification doth not make a man a new creature, for many are sanctified

that

that are never renewed. You read in *Heb.* 10. 29. of them that count the *blood of the Covenant wherewith they were sanctified, an unholy thing.*

Object. But doth not the Scripture tell us, *That both he that sanctifieth, and they who are sanctified, are all one; for which cause he is not ashamed to call them brethren, Heb.* 2. 11. And can a man be one with Christ, and yet be but *almost a Christian.*

Sol. To this I answer; You must know there is a two-fold work of sanctification spoken of in Scripture.

Bonum *Good* The one common and ineffectual.

The other special and effectual.

That work of *Sanctification* which is true and effectual, is a work of the Spi-
Rom. 8. 13 rit of God in the soul, enabling it to the *mortifying* of all sin, to the obeying
1 Pet. 1. 2. of every Command, to walking with
Heb. 13. God in all well-pleasing.

Now whoever is thus sanctified, is one with him that sanctifieth. Christ will not be ashamed to call such brethren, for they are *flesh of his flesh, and*
Eph. 5. 30 *bone of his bone.*

But then there is a more common work of Sanctification, which is ineffectual

effectual as to the two great works of dying to sin, and living to God. This kind of sanctification may help to restrain sin, but not to mortifie sin; it may lop off the boughs, but it layeth not the Axe to the root of the tree; it sweeps and garnishes the *room* with common virtues, but doth not adorn it with saving graces; so that a man is but *almost a Christian*, notwithstanding this Sanctification. Rom. 6. 11. Mat. 12. 44.

Or thus, there is { *Inward* / *Outward* } and { Sanctification. } an

Inward Sanctification, is that which deals with the Soul and its faculties, understanding, conscience, will, memory and affections. Outward Sanctification is that which deals with the life and conversation; both these must concur to make a man a Christian indeed; therefore the Apostle puts them together in his prayer for the *Thessalonians*, 1 Thes. 5. 23. *The God of peace sanctifie you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.* A man is then sanctified wholly, when he is sanctified both

Non magna munera, sed immunis manus, mens quæ sincera Deo placent.

both inwardly and outwardly, both in heart and affections, and in life and conversation. Outward sanctification is not enough without inward, nor inward without outward; we must have both *clean hands, and a pure heart*, *Psal.* 24. 4. The heart must be pure, that we may not incur blame from within; and the hands must be clean, that we may not incur shame from without; we must have hearts *sprinkled from an evil conscience, and bodies* Heb. 10. 22. *washed with pure water*. We *must cleanse our selves from all filthiness of flesh and spirit*, 2 Cor. 7. 1. Inward purity is the most excellent, but without the outward it is not sufficient; the true Christian is made up of both.

Now many have clean hands, but unclean hearts; they *wash the outside* Mat. 27. 24. *of the cup and platter, when all is filthy within*; Now the former without the latter, profiteth a man no more than it profiteth *Pilate*, who condemned Christ, to wash his hands in the presence of the people; *Manus abluit & cor polluit*, he washed his hands of the blood of Christ, and yet had a hand in the death of Christ. The *Egyptians*

Temples

Temples were beautiful on the outside, but within you should find nothing but some Serpent or Crocodile, *He is not a Jew which is one outwardly*, Rom. 2. 28. *Judas* was a *Saint* without, but a *Sinner* within; openly a *Disciple*, but secretly a *Devil*. Joh. 6. 70

Some pretend to inward Sanctity, without outward; this is the pretence of the open sinner: Though I sometimes drop an idle foolish word, saith he, or though I sometimes swear an oath, yet I think no hurt, I thank God, my heart is as good as the best; such are like the sinner *Moses* mentions, that *blessed himself in his heart, saying, I shall have peace though I walk in the imagination of mine own heart, to add drunkenness to thirst*, Deut. 19. 20.

Some pretend outward Sanctity, without inward; such are like the *Scribes* and *Pharisees*, who *outwardly appear righteous unto men, but within are full of hypocrisie and iniquity*; fair professors, but foul sinners. Mat. 23. 28.

Inward Sanctity, without *outward*, is *impossible*, for it will reform the life; *outward Sanctity*, without *inward*, is *unprofitable*, for it will not reform the

the heart; a man is not a true Christian without both; the body doth not make a man without the soul, nor the soul without the body; both are essential to the being of a man; so the sanctification of both, are essential to the being of the *new man*. True sanctification begins at the heart, but works out into the life and conversation; and if so, then a man may attain to an outward sanctification, and yet for want of the inward, be no better than *almost a Christian*.

20. And so I shall end this long pursuit of the almost Christian in his progress Heaven-ward, with this one general conclusion.

A man may do all (as to external duties and worship) that a true Christian can, and when he hath done all, be but almost a Christian.

You must know all the Commands of God, have an *intra* and an *extra*; there is (as I may say) the body and the soul of the Command.

And accordingly there is an *internal* and an *external* worship of God.

Bonum Good

Now the *internal* acts of worshipping of God, are to love God, to fear God,

God, to delight in God, to trust in God, &c.

Bonum Good

The *external* acts of worshipping God, are by praying, teaching, hearing, &c.

Now there is a vast difference between these internal and external acts of worship (and indeed such a difference there is) that they distinguish the *altogether* from the *almost* Christian; the sincere believer from the unsound professor; and indeed in this very thing, the main difference between them doth lie.

1. *Internal* acts of Worship are good, *propter fieri*; the goodness doth adhere intrinsecally to the thing done; a man cannot love God, nor fear God, but it will be imputed to him for a gracious act, and a great part of his holiness.

But now *external* acts of Worship, are not denominated good, so much from the matter done, *propter fieri*, as from the manner of doing them; a man cannot sin in loving and delighting in God, but he may sin in praying and hearing, &c. for want of a due manner.

Bonum Good

2. In-

2. *Internal* Acts of Worship put a goodness into *external*; it is our faith, our love, our fear of God, that makes our duties good.

3. They better the heart, and greaten the degrees of a mans holiness; external duties do not always do this; a man may pray, and yet his heart never the holier; he may hear the Word, and yet his heart never the softer, but now the more a man fears God, the wiser he is, *Prov.* 1.7. the more a man loves God, the holier he is; love is the perfection of holiness; we shall never be perfect in holiness, till we come to be perfect in love.

4. There is such an excellency in this *internal* worship, that he who mixes it with his *external* duties, is a true Christian when he doth least; but without this mixture, he is but *almost a Christian*, that doth most.

Internal Acts of Worship, joyned with outward, sanctifie them, and make them accepted of God, though few *external* acts of Worship, without inward, make them abhorred of God, though they be *never so many*.

So that though the almost Christi-

an may do all those duties in hypocrisie, which a true Christian doth in sincerity; nay though in doing external duties, he may out-do the true Christian, (as the Comet makes a greater blaze than the true Stars: If *Eliah* fast and mourn, *Baal*'s Priests will cut their flesh) Yet he cannot do those *internal* duties that the meanest true Christian can.

The almost Christian can pray, but he cannot love God; he can teach or hear, *&c.* but he cannot take delight in God.

Mark *Job*'s query concerning the hypocrite; *Will he delight himself in the Almighty?*

Job 27.10 This is *Christianorum propria virtus.*

He will *pray* to the *Almighty*, but *will he delight himself in the Almighty?* will he take pleasure in God?

Ah no! he will not, he cannot.

Delight in God, ariseth from a suitableness between the faculty and the object; now none more unsuitable than God and a carnal heart.

Delight arises from the having what we desire, and from enjoying what we have; how then can he delight in God, that neither enjoyeth, nor hath, nor truly desireth God?

Hæc propria est delectationis materia, si cum habeas quæ desideres, desideres perseveraris. Pine in loc.

De-

Delight in God is one of the highest exercises of grace; and therefore how can he delight in God, that hath no grace?

Why then should any Saint of God be discouraged, when he hears how far the Almost Christian may go in the way to heaven, when as he that is the weakest true believer, that hath the least true grace, goes farther than he; for he believes in, and loves God.

Should the *Almost Christian* do less (as to matter of external duties) yet if he had but the least true faith, the least sincerity of love to Christ, he would surely be saved; and should the true Christian do ten times more duties than he doth, yet had he not faith in Christ, and love to Christ, he would surely be rejected.

Oh therefore let not any weak believer be discouraged, though hypocrites may out-do them, and go beyond them in duty; for all their duties are done in hypocrisie, but your faith and love to God in duties, is a proof of your sincerity.

I do not speak this to discourage any soul in the doing of duties, or to

beat down *outward performance*, but to rectifie the soul in the *doing of them*.

As the Apostle saith, *Covet earnestly the best gifts, but I yet shew unto you a more excellent way:* So I say, covet the best gifts, covet to be much in duties, much in prayer, much in hearing, &c. *But yet I shew you a more excellent way*, and that is, the way of faith and love; pray much, but then believe much too. Hear much, read much, but then love God much too. Delight in the Word and Ordinances of God much, but then delight in the God of Ordinances more. 1 Cor. 12. 32.

Good
External acts of worshipping God, are by praying Teaching hearing &c.

And when you are most in *duties* as to your *use* of them, Oh then be sure to be above duties, as to your resting and dependance upon them. Would you be Christians indeed, altogether Christians? Oh then be much in the use and exercise of Ordinances, but be much more in faith and dependance upon Christ and his righteousness; when your obedience is *most to the command*, then let your faith be most upon the *promise*.

The professor rests in his duties, and so is but *almost a Christian*; but you

you must be sure to rest upon the Lord Christ, this is the way to be *altogether Christians*; for *if ye believe, then are ye* Abrahams *seed, and heirs according to the promise.*

And thus I have answered the first Query, to wit, How far a man may go in the way to Heaven, and yet be but *almost a Christian?*

1. He may have much knowledg.
2. He may have great gifts.
3. He may have a high profession.
4. He may do much against sin.
5. He may desire grace.
6. He may tremble at the Word.
7. He may delight in the Word.
8. He may be a Member of the Church of Christ.
9. He may have great hopes of heaven.
10. He may be under great and visible changes.
11. He may be very zealous in the matters of Religion.
12. He may be much in prayer.
13. He may suffer for Christ.
14. He may be called of God.
15. He may in some sense have the Spirit of God.

16. He

16. He may have some kind of faith.

17. He may love the people of God.

18. He may go far in obeying the commands of God.

19. He may be in some sense sanctified.

20. He may do all (as to external duties) that a true Christian can, and yet be no better *than almost a Christian.*

The second Question.

Why, or whence is it, that many men go so far, or that they come to be almost Christians?

First, *It may be to answer the call of conscience;* though few men have grace, yet all men have conscience.

Now do but observe and you shall see how far conscience may go in this work.

1. *Conscience owns a God; and that this God must be worshipped and served by the creature.* Atheists in practice we have many, such as the Apostle speaks of, *Tit.* 1.16. *They profess they know God, but in works they deny him.*

But Atheists in judgment none can be; *Tully* a Heathen could say, *Nulla gens tam barbara, &c.*

Now there being such a light in con-

science, as to discover that there is a God, and that he must be worshipped; by the help of further light, the light of the Word, a man may be enabled to do much in the ways of God, and yet his heart without a dram of Grace.

2. Know this, that *natural conscience is capable of great improvement from the means of grace*; sitting under the Ordinances, may exceedingly heighten the endowments of conscience; though they do not sanctifie conscience, it may be much regulated; though it be not at all *renewed*, it may be *enlightned*, *convinced*, and yet never *savingly converted* and *changed*.

Ye read in *Heb.* 6. 4. of some that *were once enlightned, and tasted of the heavenly gifts, and were made partakers of the Holy Ghost*. What work shall we call this? It could not be a saving work, a true change and conversion of state: for notwithstanding this enlightning, and tasting, and partaking, yet they are here said to *fall away*, v. 6. If had it been a true work of grace, they could never have fallen away from that; a believer may fall, but he cannot fall away; he may fall foully, but

Bonum Good

but he can never fall finally, for *underneath are the everlasting arms*; his faith is established in the strength of that prayer of Christ, that our faith fail not; nay he tells us expressly, that it is eternal life which he gives, from which *we shall never perish*, Joh. 10.28. Deut. 33. 27. Luk. 22. 32.

This work then here spoken of, cannot be any saving work, because it is not an abiding work; for they that are under it, are said to fall away from it; but though it be not a saving work, yet it is a supernatural work; it is an improvement made by the word upon the conscience of men through the power of the Spirit; and therefore they are said to *taste the good word of God*, and to be made *partakers of the Holy Ghost*; they have not the spirit abiding in them savingly, but striving with them, and working upon them convincingly, to the awakening and setting conscience on work. And conscience thus stirred, may carry a man very far in Religion, and in the duties of the Gospel, and yet be but a natural conscience.

A Common work of the Spirit, may lead a man very much in the duties

of Religion, though it must be a special work of the spirit that leads a man to salvation; a man may have the assisting presence of the spirit, enabling him to preach and pray, and yet he may perish for want of the renewing presence of the spirit enabling him to believe; *Judas* had the former, and yet perished for want of the latter; he had the spirit assisting him to cast out Devils, but yet he had not the spirit renewing him, for he was cast out himself. Thus a man may have an improved conscience, and yet be a stranger to a renewed conscience; and conscience thus improved, may put a man very much upon duty.

I pray God none of us mistake a *conscience* thus improved by the *word*, for a *conscience* renewed by the spirit; the mistake is very easie, especially when a life of duties is the fruit of it.

3. *The conscience of a natural man is subject to distress and trouble*; though a natural *conscience* is not *sanctified* with grace, yet it is often troubled at sin; trouble of conscience is not incident to *believers* only, but sometimes to *unbelievers* also. A *believers* conscience is

sometimes troubled when his sin is truly pardoned; and a natural mans conscience is troubled for sin, though it is never freed from sin. God sometimes sets the Word home upon the sinners conscience, & applies the terrors of the Law to it, and this fills the soul with fear & horror of death and Hell; now in this case the soul usually betakes it self to a life of duties, meerly to fence trouble out of conscience. Bonum. Good

When *Absalom* sets fire on *Joab's* Corn-fields, then he runs to him, though he refused before; so when God lets a spark of Hell (as it were) fall upon the sinners *conscience*, in applying the terrors of the Word, this drives the sinner to a life of duties which he never minded before; The ground of many a mans engaging in Religion, is the trouble of his conscience; and the end of his continuing in Religion, is the quieting of conscience; if conscience would never check him, *God* should never hear from him. 2 Sam. 14 30, 31.

Natural conscience hath a voice, and speaks aloud many times in the sinners ears, and telleth him, this ought not to be done, God must not

be forgotten, the *Commands* of *God* ought not to be slighted, living in sin will be the ruin of the soul; and hence it is that a natural man runs to duties, and takes up a lifeless and graceless profession, that he may thereby silence conscience. As a man sick in his stomach, what ever sweet morsel he hath eaten, he brings up all; and although it was sweet in the eating, yet it is bitter in the rising.

Bonum *Good*

So it fareth with the sinner, when he is Sermon-sick, or conscience-sick; though his sin was *sweet* in the practice, yet the thought of it riseth bitter upon the conscience, and then his profession of Religion is the pill he rouleth about in his mouth, to take away the bitterness of sins taste.

4. *Natural conscience enlightned by the Word, may discover to a man much of the misery of a natural state*; though not effectually to bring him out of it, yet so as to make him restless and weary in it, it may shew a sinner his nakedness, & hereupon the soul runneth to a life of *duties*, thinking hereby to stead the misery of his case, and to make a covering for his nakedness. It is said,

Gen.

Gen. 3.7. That when *Adam* and *Eve saw they were naked, they sewed Fig-leaves together, and made themselves a covering.* So when once the sinner seeeth his nakedness and vileness, by reason of sin, whereas he should run to Christ, and close with him, & beg his righteousness for a covering, *that the shame of his nakedness do not appear*, Rev. 3.18. He rather runneth to a life of duties and performances, and thus maketh himself a covering with the *fig-leaves of a profession*, without *Christ* truly embraced, and conscience at all renewed. Natural man would fain be his own Saviour, and supposeth a change of state to be a thing within his own power, and that the true work of grace lieth in the leaving off the practice of sin, and taking up a life of duties; and therefore upon this principle doth many a graceless professor, outstrip a sound believer; for he resteth in his own performances, and hopeth these will commend him to God.

Good

If a natural conscience may go thus far; then what difference is there between this natural conscience in Hypocrites and Sinners, and a renewed con-

Quest.

science in believers? Or how may I know whether the workings of my conscience be the workings of nature only, or else of grace wrought in it?

Answ. I grant, that it is difficult to distinguish between the one and the other, and the difficulty hath a twofold rise:

1. It ariseth from that Hypocrisie that is in the best Saints; the weakest believer is no *hypocrite*, but yet there is some *hypocrisie* in the strongest believer; where there is *most grace*, there is *some sin*; and where there is *most sincerity*, yet there is *some hypocrisie*.

Now it is very incident to a tender conscience to misgive and mistrust its state upon the sight of any sin; when he sees hypocrisie break out in any duty or performance, then he complains, *Surely my aims are not sincere, my conscience is not renewed; it is but natural conscience enlightned, not by grace purged and changed.*

2. It ariseth from that resemblance there is between *grace* and *hypocrisie*; for *hypocrisie* is a resemblance of grace without substance, the likeness of grace without the life of grace. There is no grace but an hypocrite may have some-

somewhat like it; and there is no duty done by a Christian, but an hypocrite may out-strip him in it. Now when one that hath not true grace shall go farther than one that hath, this may well make the believer question whether his grace be true or not; or whether the workings of his conscience be not the workings of nature only, rather than of grace wrought in it.

But to answer the Question; You may make a judgment of this in these seven particulars.

1. *If a natural mans conscience putteth him upon duty, he doth usually bound himself in the work of God:* his duties are limited, his obedience is a limited obedience; he doth one duty, and neglecteth another; he picketh and chuseth among the commands of *God*; obeyeth one, and slighteth another. Thus much is enough, what need any more? if I do thus and thus, I shall go to Heaven at last.

But now where conscience is renewed by grace, there it is otherwise; Though there may be many weaknesses which accompany its duties, yet that soul never bounds it self in

working after God; it never loves *God* so much, but still it would love him more; nor seeks him so much, but still it would seek him more; nor doth it serve *God* so well, at any time, but still it makes conscience of serving him better. *A renewed conscience is a spring of universal obedience*, Psal. 119. 128. for it seeth an infinite excellency, and goodness, and holiness in God, and therefore would fain have its service rise up towards some proportionableness to the object; a God of infinite excellency and goodness, should have infinite love, saith conscience; a holy God should have service from a holy heart, saith conscience.

Psal. 119. 20.

Now then, if I set bounds to my love to *God*, or to my service to God; if I limit my self in my obedience to the holy God; love one command, and slight another; obey in one point and yet lie cross in another; then is all I do but the working of a natural conscience. But on the other hand, if I love the Lord with my whole heart, and whole soul, & serve him with all my might and strength; *If I esteem all Gods precepts concerning all things to be right,*

Mat. 22. 37. Mark 11. 33.

ight, and have respect to all the Commands, then is my love and service from a renewed conscience.

2. *If a natural mans conscience check or accuse for sin, then he seeketh to stop the mouth of it, but not to satisfie it*; most of the natural mans duties are to still and stifle conscience.

Bonum Good

But now the Believer chuseth rather to let conscience cry, than to stop the mouth of it, until he can do it upon good terms; until he can fetch in satisfaction to it, from the blood of Jesus Christ, by fresh acts of faith, apprehended and applyed.

The natural man seeketh to still the noise of conscience, rather than to remove the guilt; the Believer seeketh the removal of guilt by the application of *Christs blood*, and then conscience is quiet of it self. As a foolish man, having a Mote fain into his eye, and making it water, he wipeth away the water, and labours to keep it dry, but never searcheth his eye to get out the Mote; but a wise man mindeth not so much the wiping, as the searching his eye; somewhat is got in, and that causeth the watering, and therefore the cause must be removed. Now,

Bonum Good

Now then, if when conscience accuseth for sin, I take up a life of duties, a form of godliness to stop the mouth of conscience, and if hereupon conscience be still and quiet, then is this but a natural conscience; but if when conscience checks, it will not be satisfied with any thing but the *blood of Christ*, and therefore I use duties to bring me to Christ; and if I beg the *sprinkling* of his *blood* upon conscience, and labour not so much to stop the mouth of it, as to remove guilt from it, then is this a renewed conscience.

3. *There is no natural man, let him go never so far, let him do never so much in matters of Religion, but still he hath his* Heb. 12. 6. *Dalilah, his bosom lust. Judas* went far, but he carried his covetousness Mar. 6. 20 along with him; *Herod* went far, *he did many things* under the force of *John's* Ministry, but yet there was one thing he did not; he did not put away his Ver. 17, Brothers wife; his *Herodias* lay in his 18. bosom still. Nay, commonly all the natural mans duties are to hide some sin, his profession is only made use of for a *cover-shame*.

But now the renewed conscience hateth

hateth all sin, as *David* did, *I hate every false way*; he *regardeth no iniquity in his heart*; he useth duties, not to cover sin, but to help work down, and work out sin. Psal. 119. 128. Ps. 66. 18.

Now then, if I profess Religion, if I make mention of the Name of the Lord, *and make my boast of the Law, and yet through breaking the Law dishonour God*; If I live in the love of any sin, and make use of my profession to cover it, then am I an *hypocrite*, and my duties flow but from a natural conscience: but on the other hand, *If I name the name of the Lord Jesus, and withall depart from iniquity*; If I use duties, not to cover, but to discover and mortifie sin, then am I upright before God, and my duties flow from a renewed conscience. Rom. 2. 23. 2 Tim. 2. 19.

4. *A natural man prides himself in his duties*; if he be much in duty, then he is much lifted up under duty; so did the *Pharisee*, Luk. 18. 11. *God, I thank thee that I am not as other men are*; and why? where lay the difference? why, *I fast twice in the week, I give tythes of all*, &c. Luk. 18. 11, 12.

But now take a gracious heart, a renewed

renewed conscience, & when his duties are at highest, then is his heart at lowest. Thus it was with the Apostle *Paul*, he was much in service, *in season, and out of season*, preaching up the
2 Tim. 2. 4 Lord Jesus with all boldness and earnestness, and yet very humble in a sense of his own unworthiness under all; *I am not worthy to be called an Apostle*, 1 Cor. 15. 9. *To me who am less than the least of all Saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ*, Eph. 3. 8. And again, 1 Tim. 15. *Of sinners I am chief.* Thus a Believer when he is highest in duties, then he is lowest in humility; duty puffeth up the hypocrite, but a Believer comes away humbled; and why? because the hypocrite hath had no visions of God, he hath seen only his own gifts and parts, and this exalteth him; but the Believer hath seen God, and enjoyed communion with God, and this humbleth him: Communion with God, though it be very refreshing, yet it is also very abasing and humbling to the creature. *Hierom* observeth on *Zeph.* 1. 1. where it is said, that *Cushi* was

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the Son of Gedaliah, *the Son of* Amariah. That *Amariah* signifies, *the Word of the Lord*; *Gedaliah* signifies, *the greatness of the Lord*, and *Cushi* is interpreted *humility*, or my *Æthiopian*. So that, saith he, *from the word of the Lord*, cometh a sight of the *greatness of the Lord*, and from a sight of the *greatness of the Lord*, cometh *humility*.

Now then, if I pride my self in any duty, and am puffed up under my performances, then have I not seen nor met with *God* in any duty. But on the other hand, if when my gifts are at highest, my heart is at lowest; if when my spirit is most raised, my heart is then most humbled; if in the midst of all my services I can maintain a sense of my unworthiness; if *Cushi* be the Son of *Gedaliah*, then have I seen and had communion with God in duty, and my performances are from a renewed conscience.

5. *Look what that is to which the heart doth secretly render the glory of a duty, & that is the principle of the duty*, in *Hab.* 1.16. ye read of them that *Sacrifice to their Net, and burn incense to their drag*; where the glory of an *action* is rendred

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to a mans self, the principle of that action is self: all *Rivers* run into the *Sea*, that is an *argument* they came from the *Sea*; so when all a mans duties *terminate* in self, then is self the principle of all.

Eccl. 1. 7.

Now all the natural mans duties run into himself; he was never by a through work of grace truly cast out of himself, and brought to deny himself; and therefore he can rise no higher than himself in all he doth; he was never brought to be *poor in spirit*, and so to live upon another, to be carryed out of all duties to Jesus Christ.

But the Believer giveth the glory of all his services to God; whatever strength or life there is in duty, God hath all the glory; for he is by grace outed of himself, and therefore seeth no excellency or worthiness in self.

Ps. 115. 1.

I laboured more abundantly than they all, saith the Apostle; but to whom doth he ascribe the glory of this? to self? No, *Yet not I*, saith he, *but the grace of God which was with me*, 1 Cor. 15. 10. When ever the grace of Christ is wrought in the heart as a principle of duty, you shall find the soul when it is most carried out, with a *yet not I*

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in the mouth of it, *I live, yet not I; I laboured more abundantly than all; yet not I*; self is disclaimed, and Christ most advanced, when it is from grace that the heart is quickned; the *twenty four Elders cast their Crowns at Christs feet*, Rev. 4. 10. Gal. 2. 20

There are two things very hard; one is to take the shame of our sins to our selves; the other is to give the glory of our services to Christ.

Now then, *If I sacrifice to my own net*, if I aim at my own credit or profit, and give the glory of all I do to self, then do I sow to the flesh, and was never yet cast out of self, but act only from a natural conscience; but if I give the glory of all my strength and life in duty only to God, if I magnifie grace in all, and can truly say in all I do, *yet not I*, then am I truly cast out of self, and do what I do with a renewed conscience. Gal. 6. 8.

6. *Though a natural conscience may put a man much upon service, yet it never presseth to the attainment of holiness*; so that he carrieth an unsanctified heart under all; How long was *Judas* a Professor, and yet not one

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dram of that grace he had got? *The*
Mat. 25 3 *foolish Virgins* (you know) *took their lamps, but took no oyl in their vessels*; that is, they looked more after a profession, than after sanctification.

But now when a renewed conscience putteth a man upon duty, it is succeeded with the growth of holiness; as grace helpeth to the doing of duty, so duty helpeth to the growing of grace; a believer is the more holy, and the more heavenly, by his being much in duties.

Now then, if I am much in a life of duties, and yet a stranger to a life of holiness; if I maintain a high profession, and yet have not a true work of sanctification; if (like children in the Rickets) I grow big in the head, but weak in the feet, then have I gifts and parts, but no grace; and though I am much in service, yet have I but a natural conscience; but on the other hand, if the holiness of my conversation carrieth a proportion to my profession, if I am not a *hearer of the word only*, but a *doer of it*; if grace groweth in seasons of duty, then do I act in the things of God from a renewed conscience.

7. And

7. And lastly, *If a natural conscience be the spring of duty, why then runs this spring fastest at first, and so abateth, and at last drieth up?* but if a renewed conscience, a sanctified heart be the spring of duty, then this spring will never dry up, it will run always, from first to last, and run quicker at last than first. *I know thy works, and the last to be more than the first*, Rev. 2. 19. *The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger*, Job 17. 9.

Bonum Good

But you will say, Why doth that man abate and languish in his duties, that doth them from a natural conscience, more than he that doth them from a renewed conscience?

The reason is, because they grow upon a failable root, a decaying root, and that is nature; nature is a fading root, and so are all its fruits fading; but the duties done by a renewed conscience, are fruits that grow upon a lasting root, and that is Christ; *gifts have their root in nature, but grace hath its root in Christ*; and therefore the weakest grace, shall out-live the greatest gifts and parts, because there

there is life in the root of one, and not in the root of the other; gifts and grace differ like the leather of your shoo, and the skin of your feet; take a pair of shoos that have the thickest soles, and if you go much in them, the leather weareth out, and in a little time a mans foot cometh to the ground; but now a man that goeth bare-foot all his days, the skin of his feet doth not wear out; why should not the sole of his foot sooner wear out, than the sole of his shoo; for the leather is much thicker than the skin; the reason is, because there is life in the one, and not in the other; there is life in the skin of the foot, and therefore that holdeth out, & groweth thicker and thicker, harder and harder; but there is no life in the sole of his shoo, and therefore that weareth out, and waxeth thinner and thinner; so it is with gifts and grace.

Now then, if I decay and abate, and grow weary of a profession, and fall away at last; *If I begin in the spirit, and end in the flesh*, then was all I did from a *natural conscience*; but if I grow and hold out, if I *persevere to the end*, & my

last

last works be more than my first, then do I act from a *renewed conscience*.

And thus I have in seven things answered that question, *viz.* If conscience may go thus far in putting a man upon duties, then what difference is there between this natural conscience in hypocrites and sinners, and renewed conscience in believers?

And that is the first answer to the main Query; viz. *Whence is it that many men go so far, as that they come to be almost Christians?*

It is to answer the call of conscience.

Secondly, *It is from the power of the word under which they live*; though the Word doth not work effectually upon all, yet it hath a great power upon the hearts of sinners to reform them, though not to renew them.

1. It hath *vim discriminationis*, a discerning, discovering power, *Heb.* 4. 12. *The Word of God is quick and powerful, sharper than any two edged Sword, piercing to the dividing asunder of soul and spirit, and of the joynts and marrow, and is a discerner of the thoughts and intents of the heart.* This is the glass where every man may see what man-

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ner of man he is; as the light of the Sun diſcovers the little Motes, ſo the
Jam. 1. 23. light of the Word ſhining into conſcience, diſcovers little ſins.

2. The word hath *vim legiſlativam*, the power of a Law; it gives law to the whole ſoul, binds conſcience; it is therefore frequently called the Law
Pſal. 119. in Scripture, *unleſs thy Law had been my*
92. *delight*, &c. *To the Law, and to the Te-*
Iſa. 8. 20. *ſtimony*, this is ſpoken of the whole Word of God, which is therefore called a Law, becauſe of its binding power upon the conſcience.

3. It hath *vim judicativam*, a judging power: Job 12. 48. *The word that I have ſpoken, the ſame ſhall judg him at the laſt day*; the ſentence that God will paſs upon ſinners hereafter, is no other than what the word paſſeth upon them here; the judgment of God is not a day wherein God will paſs any new ſentence, but it is ſuch a day wherein God will make a ſolemn publick ratification of the judgment paſſed by the Miniſtry of the word upon ſouls here; this I gather clearly from *Mat.* 18. 18. *Whatſoever ye ſhall bind on earth, ſhall be bound in heaven*;

heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven; so that by bringing a mans heart to the word, and trying it by that, he may quickly know what that sentence is that God will pass upon his soul in the last day; for as the judgment of the word is now, such will the judgment of God be concerning him in the last day.

Indeed there is a two-fold power further than this, in the word.

It hath { *Vim Plasticam*, & *Vim Salvificam.*

A begetting and saving power; but this is put forth only upon some.

But the other is more extensive, and hath a great causality upon a profession of goodness, even among them that have no grace.

A man that is under this three-fold power of discerning Law and Judgment, that hath his heart *ransacked* and discovered, his conscience *bound* and *awed*, his state and sinful condition *judged* and *condemned*, may take up resolution of a new life, and convent himself to a great profession of Religion.

3. *A man may go far in this course of profession*

profession from affection of applause, and credit, and to get a name in the world, as it is said of the *Pharisees*, *They love to pray in the Market-places, and in the* Mat. 6. 5. *corners of the streets, to be seen of men.*

Many are of *Machivels* principle, that the appearance of virtue is to be sought; because though the use of it is a trouble, yet the credit of it is a help.

Jerome in his Epistle to *Julian*, calls such *populares auræ vilia mancipia*, the base *bondslaves* of common Fame. Many a man doth that for credit, that he will not do for conscience, and owns *Religion* more for the sake of *lust*, than for the sake of Christ; thus making *Gods* stream to turn the *Devils Mill*.

Fourthly, *It is from a desire of salvation*; there is in all men a desire of salvation; it is natural to every being, to love and seek its own preservation; *who will shew us any good?* Psal. 4. 6. This is the Language of Nature seeking happiness to its self.

Many a man may be carried so far out in the desires of salvation, as to do many things to obtain it.

So did the *young man*; *Good Master, what good things shall I do that I may*

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inherit eternal life? he went far, and did much, obeyed many commands, and all out of a desire of salvation: so then, put these together, and there is an answer to that question.

The call of Conscience.
The power of the Word.
The affection of Credit: and
The desire of Salvation.

These may carry a man so far as to be almost a Christian.

The third Question propounded, is this:

Thirdly, *Whence is it that many are but almost Christians, when they have gone thus far? what is the cause of this?* Quest.

I might multiply Answers to this Question; but I shall instance in two only, which I judg the most material. *Answ.*

First, *It is for want of right and sound conviction*; if a man be not throughly convinced of sin, and his heart truly broken, whatever his profession of godliness maybe, yet he will be sure to miscarry; every work of conviction is not a through work; there are convictions that are only natural and rational, but not from the powerful work of the Spirit of God.

Good

Rational conviction, what?

Rational Conviction, *is that which proceeds from the working of a natural conscience, charging guilt from the light of nature, by the help of those* κοιναι ἔννοιαι, *those common principles of reason that are in all men:* This is the conviction you read of *Rom.* 2. 14, 15. It is said, that the *Gentiles* who had not the Law, yet had their *consciences bearing witness, and accusing, or excusing one another*; though they had not the *light of Scripture*, yet had they conviction from the *light of nature*; now by the help of the Gospel-light, these convictions may be much improved, and yet the heart not renewed.

Spiritual conviction, what;

But then there is a spiritual conviction, and this is that work *of the Spirit of God upon the sinners heart by the Word, whereby the guilt and filth of sin is fully discovered, and the wo and misery of a natural state, distinctly set home upon the conscience, to the dread and terror of the sinner, whilst he abides in that state and condition.*

And this is the conviction that is a sound and through work; many have their convictions, but not this *spiritual conviction.*

Now

Now you'l say, *Suppose I am at any time under conviction, how shall I know whether my convictions be only from a natural conscience, or whether they be from the Spirit of God?* Query.

I should digress too much to draw out the solution of this question, to its just length; I shall therefore in five things only lay down, the most considerable difference between the one and the other. *Answ.*

1. *Natural convictions reach chiefly to open and scandalous sins*, sins against the light of nature; for *natural conviction* can *reach no farther* than *natural light*.

But *spiritual conviction* reaches to *secret*, *inward*, and *undiscerned* sins, such as *Hypocrisie*, *Formality*, *Luke-warmness*, *Deadness*, and *Hardness of heart*, &c. *Bonum* Good

Observe then, whether your trouble for sin, looks *inward* as well as *outward*, and reaches not only to open sins, but to secret lusts, to inward and spiritual sins; and if so, this is a sure sign of the work of the *Spirit*, because the trouble occasioned by these sins bears a more immediate relation to the holiness of God, who only is offended by them, they being such as no eye else can see or know.

2. *Natural convictions deal only with a mans converſation*, not with his ſtate and condition; with ſins *actual*, not *original*; but *ſpiritual convictions* reach to all ſins, to ſins of heart, as well as ſins of life; to the ſin of our nature, as well as the ſins of practice; to the ſin that is born in us, as well as the ſin that is done by us.

Where the Spirit of the Lord cometh to work effectually in a ſoul, he holdeth the glaſs of the Law before the ſinners eyes, and openeth his eyes to look into the glaſs, and to ſee all that deformity and filthineſs that is in his heart and nature.

The Apoſtle *Paul* ſaid, *I had not known ſin but by the Law*, Rom. 7. 7. How can this be true, that he had not known ſin but by the Law, when as the light of nature diſcovers ſin? It is ſaid of the Gentiles, *That having not the Law, they are a Law unto themſelves*. Rom. 2. 14. This ſin therefore that the Apoſtle ſpeaks of, is not to be underſtood of ſin actual, but of ſin original; I had not known the pollution of nature, that fountain of ſin that is within, this I had not known but by the Law; and

indeed this is a discovery that natural light cannot make; it is true the Philosopher could say, *πάντων μὲν πρώτιστα Timon apud Laertium.* *κακῶν ἐστὶν ἐπιθυμία ἐστίν*, that lust is the first and chief of all sins; but I cannot think he meant it of Original sin, but of the *inordinacy of appetite and desire at most*; for I find that the wisest of the Philosophers, understood nothing of Original sin; hear *Seneca*, *Erras si tecum vitia nasci putas, supervenerunt, ingesta sunt*; sin is not born with thee, but brought in since. *Tam sine vitio quam sine virtute nascimur.*

Quintilian saith, It is more marvel that anyone man sins, than that all men should live honestly; sin is so against the nature of men, how blind were they in this point; and so was *Paul*, till the Spirit of the Lord discovered it to him by the Word. And indeed this is a discovery proper to the Spirit. It is he that makes the sinner see all the deformity and filthiness that is within; it is he that pulleth off all the sinners rags, and makes him see his naked and wretched condition; it is he that shews us the *blindness* of the mind, the stubbornness of the will,

the disorderliness of the affections, the searedness of the conscience, the Plague of our hearts, and the sin of our natures, and therein the desperateness of our state.

3. *Natural convictions carry the soul out to look more on the evil that comes by sin, than on the evil that is in sin*; so that the soul under this conviction is more troubled at the dread of Hell, and wrath, and damnation, than at the vileness and hainous nature of sin.

Bonam Good But now *spiritual convictions* work the soul into a greater sensibleness of the evil that is in sin, than of the evil that comes by sin; the dishonour done to God by walking contrary to his will, the wounds that are made in the heart of Christ, the grief that the holy Spirit of God is put to, this wounds the soul more than a thousand Hells.

4. *Natural convictions are not durable, they are quickly worn out*; they are like a slight cut in the skin, that bleeds a little, and is sore for the present, but is healed again, and in a few days not so much as a scar to be seen.

But *spiritual convictions* are durable, they cannot be worn out, they abide

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in the ſoul til they have reached their end, (which is the *change* of the *ſinner.*)

The *convictions* of the ſpirit are like a deep wound in the fleſh that goes to the bone, and ſeems to endanger the life of the Patient, and is not healed but with great skill; and when it is healed, leaves a ſcar behind it, that when the Patient is well, yet he can ſay, *Here is the mark of my wound which will never wear out.*

So a ſoul that is under *ſpiritual conviction*, his wound is deep, and not to be healed but by the great skill of the heavenly Phyſitian; and when it is healed, there are the *tokens* of it remaining in the ſoul, that can never be worn out; ſo that the ſoul may ſay, *Here are the marks and ſigns of my conviction ſtill in my ſoul*

Una eademque manus vulnus openque tulet.

5. *Natural convictions make the ſoul ſhy of God*; guilt works fear, and fear cauſes eſtrangedneſs; thus it was with *Adam*, when he ſaw his nakedneſs, he ran away and hid himſelf from God. Gen. 3. 8.

Now ſpiritual convictions drive not the ſoul from God, but unto God; *Ephraims* conviction was ſpiritual,

Jer 31. 18 and he runs to God, *Turn thou me, and I shall be turned.* So that there is, you see, a great difference between *conviction* and *conviction*; between that which is natural, and that which is spiritual; that which is common, and that which is saving.

Yea, such is the difference, that though a man hath never so much of the former, yet if he be without the latter, he is but *almost a Christian*; and therefore we have great reason to enquire more after this spiritual conviction. For,

1. *Spiritual conviction is an essential part of sound conversion*; conversion begins here; true *conversion* begins in *convictions*, and true *convictions* end in *conversion*.

Till the sinner be convinced of sin, he can never be converted from sin; Christs coming was as a Saviour, to die for sinners, and the Spirits coming is to convince us as sinners, that we may close with Christ as a Saviour; till sin be throughly discovered to us, interest in the blood of Christ cannot rightly be claimed by us; nay, so long as sin is unseen, Christ will be

un-

unsought. *They that be whole, need not the Physitian, but they that are sick.* Mat. 9.

2. *Slight and common convictions*, (when they are but skin-deep) *are the cause of much Hypocrisie*; Slight convictions may bring the soul to clasp about Christ, but not to close with Christ, and this is the guise of an Hypocrite; I know no other rise and spring of hypocrisie, like this of slight convictions; this hath filled the Church of Christ with Hypocrites.

Nay, it is not only the spring of Hypocrisie, but it is also the spring of Apostasie; what was the cause that *the seed was said to wither away?* Mat. 13. 5,6. it was because *it had no deepnest of earth.* Where there is thorough conviction, there is a *depth of earth* in the heart, and there the *seed of the Word grows*; but where convictions are slight and common, there the seed withers for want of depth; so that you see clearly in this one instance, whence it is that many are but almost Christians, when they have gone so far in Religion, *viz.* for want of sound convictions. Mat. 13. 5.

Secondly, (and this hath a near re-

lation to the former.) *It is for want of a through work of grace first wrought in the heart*, where this is not, all a mans following profession comes to nothing; that Scholar is never like to read well, that will needs be in his *Grammar*, before he is out of his *Primer*; Cloth that is not wrought well in the Loom, will neither wear well, nor wear long, it will do little service; so that Christian, that doth not come well off the Loom, that hath not a through work of grace in his heart, will never wear well, he will shrink in the wetting, and never do much service for God; it is not the pruning of a bad tree, will make it *bring forth good fruit*; but *the tree must be made good*, before the *fruit* can be *good*, Mat. 12. 23.

Mat. 23. 26. 21.

He that takes up a profession of Religion with an unbroken heart, will never serve Christ in that profession with his whole heart.

If there be not a true change in that mans heart, that yet goes far, and doth much in the ways of God, to be sure he will either die an hypocrite or an Apostate.

Look

Look as in nature, if a man be not well born, but prove crooked or mishapen in the birth, why he will be crooked as long as he lives; you may bolster or stuff out his clothes to conceal it, but the crookedness, the deformity remains still; you may hide it, but you cannot help it; it may be covered, but it cannot be cured.

So it is in this case, If a man come into a profession of Religion, but be not right born; if he be not *begotten of God*, and *born of the Spirit*; if there be not a thtough work of grace in his heart, all his profession of Religion will never mend him; he may be boulstered out by a life of duties, but he will be but an hypocrite at last, for want of a through work at first; a form of godliness may cover his crookedness, but will never cure it. Joh 3. 5.

A man can never be a true *Christian*, nor accepted of God, though in the highest profession of Religion, without a work of grace in the heart. For,

1. *There must be an answerableness in the frame of that mans heart (that would be accepted of God) to the duties done by him*; his spirit and affections

within must carry a proportion to his profession without; prayer without faith; obedience to the Law given, without fear and holy reverence of the Law-giver, God abhors: Acts of *internal* Worship, must answer the duties of *external* Worship.

Now where there is not grace wrought in the heart, there can never be any proportion or answerableness in the frame of that mans heart, to the duties done by him.

2. *Those duties that find acceptance with God, must be done in sincerity.* God doth not take our duties by tale, nor judg of us according to the *frequency of our performances*, but according to the sincerity of our hearts in the performance. It is this that commends both the doer, and the duty to God; with sincerity, God accepts the least we do; without sincerity, God rejects the most we do, or can do: This is that temper of spirit which God highly delights in, *Prov.* 11. 20. *They that are of a froward heart, are an abomination to the Lord; but such as are upright in their way are his delight.* 1 Chron. 29. 17.

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The Apostle gives it a great *Epithete*, he calls it in 2 *Cor.* 1. 12. εἰλικρινεία θεοῦ, *the sincerity of God*, that is such a sincerity as is his special work upon the soul, setting the heart right and upright before him in all his ways.

This is the Crown of all our graces, and the commendation of all our duties; thousands perish and go to Hell in the midst of all their performances and duties, meerly for want of a little sincerity of heart to God.

Now where there is not a change of state, a work of grace in the heart, there can be no sincerity to *God-ward*; for this is not *quid proveniens à natura*, it is not an herb that grows in *natures* garden; the heart of man is naturally *deceitful, and desperately wicked*, more Jer. 17. 9. opposite to sincerity than to *any thing*: as things *corrupted*, carry a greater dissimilitude to what they were; than to any thing else which they never were.

God made man upright; now man voluntarily losing this, is become more dislike to himself than to any thing below himself; he is more like a Lion, a Wolf, a Bear, a Serpent, a Toad, than to a man in innocency.

So

So that it is impossible to find sincerity in any soul, till there be a work of grace wrought there by the Spirit of God; and hence it is that a man is but *almost a Christian*, when he hath done all.

The fourth Question.

4. *What is the reason that many go no farther in the profession of Religion, than to be Almost a Christian?*

Reas. 1. 1. *It is because they deceive themselves in the truth of their own condition*; they mistake their state, and think it good and safe, when it is bad and dangerous: A man may look upon himself as a member of Christ, and yet God may look upon him as a Vessel of wrath; as a Child of God by looking more upon his sins than his graces, more upon his failings than his faith, more upon *in-dwelling lusts*, than *renewing grace*, may think his case very bad, when yet it is very good; *I am black*, saith the Spouse, *Cant.* 1. 5. and yet saith Christ, *O thou fairest among women*, ver. 8. So the sinner by looking more upon his duties than his sins, may think he sees his *name written in the book of life*, and yet be in the account

account of God a very Reprobate.

There is nothing more common, than for a man to *think himself something, when he is nothing*, and so he *deceives himself*; Many a man blesses himself in his interest in Christ, when he is indeed a stranger to him; many a man thinks his sin pardoned, when alas he is still in the *gall of bitterness, and bond of iniquity.* Many a man thinks he hath grace, when he hath none; *There is* (saith *Solomon*) *that makes himself rich, and yet hath nothing.* This was the very temper of *Laodicea*; *Thou sayest I am rich, and encreased with goods, and have need of nothing, and knowest not* (pray mind that) *that thou art wretched, and miserable, and poor, and blind, and naked.*

Gal. 6. 3.

Act. 8. 23.

Pro. 13. 7.

Rev. 3. 17

Thou knowest not] as bad as she was, she thought her state *good*; as poor as she was in grace, she thought she was rich; *as miserable and naked as she was, yet she thought she had need of nothing.*

Now there are several rises or grounds of this mistake.

I'le name five to you.

First, *The desperate deceitfulness of the heart of every natural man*, Jer. 17. 9.

Supplantativum cor præ omni.

the

the heart is deceitful above all things; the *Hebrew* is, עקב חלכסכל the word (עקב) is the same with *Jacobs* name; now you know he was a supplanter of his brother *Esau*; he is rightly
Gen. 27. 36. called *Jacob* (saith he) *for he hath supplanted me these two times.*

So the word signifies, to be *fraudulent, subtil, deceitful,* and *supplanting.* Thus is the heart of every natural man, עקב מכל *deceitful above all things.*

Psal. 52. 4 You read of the deceitfulness of the *Tongue.*

Mat. 13. 22. And of the deceitfulness of *Riches.*
Pro. 31. 30 And of the deceitfulness of *Beauty.*
Job 6. 15. And of the deceitfulness of *Friends.*
Rev. 20. 3 But yet the heart is deceitful above them all; nay you read of the deceitfulness of Satan; yet truly a mans heart is a greater deceiver than he; for he could never deceive a man, if his own heart did not deceive him.

Now it is from hence that a man presumes upon the goodness of his case, from the desperate treachery of his own heart.

How common is it for men to boast of the goodness of their hearts? I

thank

thank God, though I do not make such a shew and pretence as some do, yet I have as good a heart as the best. O do but hear *Solomon* in this case, *he that trusteth in his own heart is a fool.* Will any wise man commit his money to a Cut-purse? will he trust a Cheat? It is a good rule, μίμνητο ἀπιστεῖν, remember to distrust; and it was *Austins* prayer, *Domine libera me à meipso.* That man that trusts to his own heart, shall be sure to find himself deceived at last. Prov. 28. 26.

Secondly, This mistake arises from *the pride of a mans spirit*; there is a proud heart in every natural man; there was much of this pride in *Adams* sin, and there is much of it in all *Adams* sons; it is a radical sin, and from hence arises this overweening opinion of a mans state and condition; *Solomon* saith, *Be not righteous overmuch.* *Austin* speaking occasionally of those words, saith, It is not *justitia sapiens*, but *superbia præsumentis*; not meant of the righteousnes of the wise man, but of the *pride* of the presumptuous man. Now in this sense every carnal man is righteous overmuch, though he hath none of that righteousnes which Eccl. 7. 16 *Aug. Sent.* 365.

Good

which commends him to God, (*viz. the righteousness of Christ*) yet he hath too much of that *righteousness* which commends him to himself, and that is self-righteousness.

A proud man hath an eye to see his *beauty*, but not his *deformity*; his *parts*, but not his *spots*; his *seeming righteousness*, but not his *real wretchedness*.

It must be a work of grace that must shew a man the want of grace. The *haughty* eye looks upwards, but the humble eye looks downward, and therefore this is the believers Motto, *The least of Saints, the greatest of Sinners*; but the carnal mans Motto is, *I thank God I am not as other men.*

Eph. 3. 8. 1 Tim. 1. 15. Luk. 18. 11

Thirdly, *Many deceive themselves with common grace instead of saving, through that resemblance that is between them*; as many take counterfeit money for currant coyn, so do too many take common grace for true. *In similibus facilis est deceptio. Saul* took the Devil for *Samuel*, because he appeared in the Mantle of *Samuel*; so many take common grace for saving, because it is like saving grace; a man may be under a supernatural work, and yet fall short

1 Sam. 28. 14.

of

of a saving work; the first raiseth nature, the second only reneweth nature; though every saving work of the spirit be supernatural, yet every supernatural work of the spirit is not saving, and hence many deceive their own souls, by taking a *supernatural work* for a *saving work*.

Fourthly, *Many mistake a profession of Religion for a work of conversion, and an out-side reformation for a sure sign of inward regeneration.* If the out-side of the cup be washed, then they think all is clean, though it be never so foul within. This is the common *Rock* that so many souls split upon, to their eternal hazzard, taking up a form of *godliness, but denying the power thereof.* 2 Tim. 3. 5.

Fifthly, *Want of a home application of the Law of God to the heart and conscience, to discover to a man the true state and condition he is in.*

Where this is wanting, a man will sit down short of a true work of *grace*, and will reckon his case better than it is. That is a notable passage which the Apostle hints concerning himself; *I was alive without the Law once, but when the Commandment came, sin revived and I died.* Rom.

Here

Here you have an account of the different apprehensions *Paul* had of his condition, with & without the word.

1. Here is his apprehension of his condition without the Word, *I was alive* (saith he) *without the Law*; *Paul* had the Law, for he was a *Pharisee*, and they had the *form of knowledg*, *and of the truth of the Law*, therefore when he saith, he was *without the Law*, you must not take him literally, but spiritually; he was without the power and efficacy of it upon his heart and conscience, convincing and awakening, and discovering sin; and so long as this was his case, he doubted not of his state, he was confident of the *goodness* of his condition; this he hinted when he saith, *I was alive*: but then,

Phil. 3. 5, 6.

Ro. 1. 20.

Good

2. Here is his apprehension of his condition with the Word, and that is quite contrary to what it was before; *when the Commandment came* (saith he) *then sin revived, and I died.*

When the Word of the Lord came with power upon his soul, when the Spirit of God set it home effectually upon his conscience, that is meant by *the coming of the Commandment*, *then sin*

sin revived, and I died; that is, I saw the desperateness of my case, and the filthiness of all my self-righteousness.

Then my hope ceased, and my confidence failed, and as before I thought my self alive, and my sin dead; so when God had awakened conscience by the Word, then I saw my *sin alive and powerful*, and my *self dead and miserable*.

So that this is the first reason why men go no farther in the profession of Religion, than to be *almost Christians*. It is because they mistake their state, and think it good when it is not; which mistake hath a five-fold rise.

A deceitful heart.

A proud spirit.

Taking common grace for saving.

Outward Reformation, for true Regeneration.

Want of a home application of the Law of God to the heart and conscience.

2. *It is from Satans cunning, who if he cannot keep sinners in their open prophaneness, then he labours to perswade them to take up with a form of godliness:* if he cannot entice them on in their lusts, with a total neglect of heaven, then he entices them to such a profession Reas. 2.

fession as is sure to fall short of heaven. He will consent to the leaving some sin, so as we do but keep the rest; and to the doing some duties, so as we neglect the rest: Nay rather than part with his interest in the soul, he will yield far to our profession of Religion, and consent to anything but our conversion, and closing with Christ for salvation; he cares not which way we come to hell, so as he gets us but thither at last.

Reas. 3. 3. *It is from worldly and carnal policy.* this is a great hindrance to many; *policy* many times enters *Caveats* against *piety*. *Jehu* will not part with his *calves*, lest he *hazzard his Kingdom.*

Among many men there would be more zeal and honesty, were there less design and policy. There is an honest policy that helps Religion, but carnal policy hinders it.

Mat. 10. 16. We are commanded *to be wise as serpents*; now *the serpent is the subtilliest* Gen. 3. 1. *creature*; but then we must be *innocent as Doves*; if *Piety* be without *Policy*, it wants *security*; if *Policy* be without *Piety*, it wants *integrity*; *Piety without Policy, is too simple to be safe*; *and Policy without*

without Piety, is too subtil to be good.

Let men be as wise, as prudent, as subtil, as watchful as they will, but then let it be in the way of God, let it be joined with holiness and integrity. That is a cursed wisdom that forbids a man to lanch any further out in the depth of Religion, than he can see the Land, lest he be taken in a storm, before he can make safe to shore again.

4. *There is some lust espoused in the heart, that hinders a hearty close with Christ*: though they bid fair, yet they come not to Gods terms; the *young man would have eternal life*, and he bids fair for it, a willing obedience to every command but one: but only one; and will not God abate him one? is he so severe? will he not come down a little in his terms, when man rises so high? must man yield all? will God yield nothing?

Reas. 4. Mat. 19. 20.

No, my brethren, he that underbids for heaven, shall as surely lose it, as he that will give nothing for it. He that will not give all he hath, *part with all for the Pearl of price*, shall as surely go without it, as he that never once cheapens it.

Mat. 13. 45, 46.

The

The not coming up to Gods terms, is the ruin of thousands of souls; nay, it is that upon which all that perish; do perish; a naked sinner to a naked Christ; a bleeding broken sinner, to a bleeding broken Christ; these are Gods terms.

Most Professors are like Iron between two equal Loadstones; God draws, and they propend towards God; and the World draws, and they incline to the World; they are between both, they would not leave God for the World, if they might not be engaged to leave the World for God.

But if they must part with all, with every lust, every darling, every beloved sin, why then the spirit of *Demas* possesses them, and God is forsaken by them.

2 Tim. 4. 10.

My brethren, this is the great reason why many that are come to be almost Christians, go no farther; some one beloved lust or other hinders them, and after a long and high profession, parts them and Christ for ever; they *did run well*, but here it is that they give out, and after all fall short, and perish to eternity.

Gal. 5. 7.

Thus

Thus having answered these four questions, *viz.*

1. *How far a man may go in the way to heaven, & yet be but* almost a Christian.

2. *Whence is it that a man goeth so far as to be* almost a Christian?

3. *Whence is it that a man is but* almost a Christian, *when he hath gone thus far?*

4. *What is the Reason men go no farther in Religion, than to be* almost Christians?

I proceed now to the *Application.*

1. *That salvation is not so easie a thing as it is imagined to be*; this is attested by our Lord Christ himself, *Mat.*7.14. *Strait is the gate, and narrow is the way that leadeth to life, and few there be that find it.* The *gate of conversion is a very strait gate*, and yet every man that would be saved eternally, must enter in at this *strait gate*; for salvation is impossible without it. *Except a man be born again* (ἄνωθεν, born from above) *he cannot see the Kingdom of God.* Joh. 3. 3. *Infer.* 1.

Very Good

Not that this gate is strait simply, and in respect of it self; no, for converting grace is free, the *gate of mercy stands open all the day long*: in the ten-

ders of Gospel-grace, none are excluded, unless they exclude themselves; *Christ* doth not say, If such and such will come to me, I will not cast them out; but *him that cometh unto me (be he who or what he will, if he hath a heart to close with me) I will in no wise cast him out:* he saith not, If this or that man will, here is water of life for him; but, *If any man will, let him take the water of life freely.* Christ grudgeth mercy to none: though salvation was dearly *purchased* for us, yet it is freely *proffered* to us.

Mat. 22. 3,5. Act. 13. 46. Joh 6. 37. Rev. 22. 17.

So that the *gate which leadeth to life*, is not strait on Christs part, or in respect of its self, but it is strait in *respect* of us, because of our lusts & corruptions, which make the *entrance* difficult; a needles eye is big enough for a *thred* to pass through, but it is a strait passage for a cable rope; either the *needles* eye must be enlarged, or the cable *rope* must be untwisted, or the entrance is impossible. So it is in this case; the gate of conversion is a very strait passage for a carnal corrupt sinner to go in at; the soul can never pass through with any one lust beloved & espoused; and therefore the sinner must be untwisted

twisted from every lust; he must lay aside the love of every sin, or he can never enter in at this gate, for it is a strait gate. And when he is in at this strait gate, he meeteth with a narrow way to walk in; So our Lord Christ saith, *Narrow is the way that leadeth to life*; and what way is this but the way of Sanctification? *for without holiness, no man shall ever see the Lord.* Heb. 12. 14.

Now this way of Sanctification is a very narrow way; for it lies over the neck of every lust, and in the exercise of every grace, subduing the one, and improving the other; dying daily, and yet living daily; dying to sin, and living to God, this is the way of Sanctification: and oh how few are there who walk in this way! the broad way hath many Travellers in it, but this narrow way is like the ways of *Canaan* in the days of *Shamgar*; it is said, *Judg.* 5. 6. *in the days of* Shamgar *the son of* Anath, *the high ways were unoccupied, and the Travellers walked through by-ways*; in the *Hebrew*, it is אורחות עקל קלות *through crooked ways*; the *way of holiness* is by the most an unoccupied way, so saith the

Prophet, *Isa.* 35. 8, 9. *A way shall be there, and it shall be called the way of holiness, the unclean shall not pass over it; no Lion shall be there, nor any ravenous beast shall go up thereon, but the redeemed shall walk there*; the unclean, and the Lion, and the ravenous beast, they are in the crooked ways; none but the redeemed of the Lord walk in the way of the Lord.

Ad Cœleste Regnum pauci deducuntur.

It is no wonder then, that our Lord Christ saith of life, that *few there be that find it*, when as the *gate is strait*, and the *way narrow*, that leadeth to it; many pretend to walk in the *narrow way*, but they never entred in at the *strait gate*; and many pretend to have entred in at the strait gate, but they walk not in the narrow way.

It is a very common thing for a man to perish upon a mistake of his way; to go on in those paths that take hold of Hell, and yet hope to find Heaven at last; those twenty paths forementioned run into destruction, and yet many chuse them, and walk in them as the way of salvation. As many profane and open sinners perish by chusing *the way of death*, so many formal profes-

sors

sors perish *by mistaking the way of life*; this I gather from that our Lord Christ saith, *Few there be that find it*; 1 Cor. 9. 24. which doth clearly imply, what in *Luk.* 13. 24. he doth plainly express, *viz.* that many seek it, *many seek to enter in, and yet are not able*; many run far, and yet do not so run as to obtain; many bid fair for the *Pearl of Price*, and yet go without it; Hell is had with ease, but *the Kingdom of Heaven suffers violence*, Mat. 11: 12.

Facilis descensus Averni; Sed revocare gradum; superasque evadere ad auras, Hic labor, hoc opus est.

2. *If many go thus far in the way to Heaven, and yet miscarry; Oh then what shall be the end of them who fall short of these!* If he shall perish who is *almost a Christian*, what shall he do, who is not *at all a Christian?* If he that owneth *Christ*, and professeth *Christ*, and leaveth many sins for *Christ*, may be damned notwithstanding; what then shall his doom be, who disowneth Christ, and refuseth to part with one sin, one lust, one oath for Christ; *nay*, that *openly* blasphemeth the precious name of *Christ!* if he that is *outwardly sanctified*, shall yet be eternally rejected, what will the case be of such as are *openly unsanctified*, that have not only the

Infer. 2.

plague of an *hard heart* within, but alſo the *plague-ſores* of a profane life without? If the *formal Profeſſor* muſt be ſhut *out*, ſurely then the *filthy adulterer*, *ſwiniſh drunkard*, *the cheap ſwearer*, *the profane Sabbath breaker*, *the foul-mouth'd ſcoffer*, yea, & every carnal ſinner *much more*; if there be a *wo* to *him* that *falleth ſhort of heaven*, then *how ſad* is the *wo* to him who falls ſhort of them that fall ſhort of Heaven? Ah that God would make this an awakening word to ſinners that are aſleep in ſin, without the *leaſt fear of death*, *or dread of damnation!*

Uſe of Examin. Are there many in the World, that are *almoſt*, and yet but *almoſt Chriſtians?* why *then it is time for us to call our own condition into queſtion*, *and to make a more narrow ſcrutiny into the truth of our ſpiritual eſtate*; what it is, whether it be right or no; whether we are ſound and ſincere in our profeſſion of Religion, or no. When our Lord Chriſt told his Diſciples, *One of you ſhall betray me*, every one began preſently to reflect upon himſelf, *Maſter is it I? Maſter is it I?* So ſhould we do, when the Lord diſcovers to us from his word, how many there are under

der the profession of Religion that are but almost Christians, we should straightway reflect upon our heart, *Lord is it I?* is my heart unsound? am I but *almost a Christian?* am I one of them that shall miscarry at last? am I an hypocrite under a profession of Religion? have I a form of godliness without the power?

There are two *questions* of very great importance, which we should every one of us often put to our selves?

What am I?
Where am I?

1. *What am I?* am I a child of God or not? am I sincere in *Religion*, or am I only an hypocrite under a *Profession?*

2. *Where am I?* am I yet in a natural state, or in a state of grace? am I yet in the old root, in old *Adam*, or am I in the root Christ Jesus? am I in the Covenant of works, that ministers only wrath and death? or am I in the Covenant of grace, that ministers life and peace?

Indeed this is the first thing a man should look at; there must be a change of state, before there can be a change of heart; we must come under a

change of Covenant, before we can be under a change of condition: For the *new heart*, & the *new spirit* is promised in the *new covenant*; there is nothing of that to be heard of in the *old*; now a man must be under the *new Covenant*, before he can receive the blessing promised in the *new Covenant*; he must be in a *new Covenant state*, before he can receive a *new Covenant heart*; no mercy, no pardon, no change, no conversion, no grace dispensed ont of Covenant: therefore this should be our great inquiry; for if we know not where we are, we cannot know what we are; and if we know not what we are, we cannot be what we should be, *viz. altogether Christians*. Let me then I beseech you press this duty upon you that are *Professors*, try *your own hearts*, *examine your selves whether you are in the faith*, *prove your own souls*. I urge this upon most cogent Arguments.

Ezek. 36. 36.

2 Cor. 13. 5.

1. *Because many rest in a notion of godliness, and outward shews of Religion, and yet remain in their natural condition*; many *are hearers of the Word*, but not *doers of it*, and so *deceive their own souls*; some neither *hear* nor *do*, these

Jam. 1. 22

are

are *prophane sinners*; some both *hear* and *do*, these are *true believers*; some *hear*, but they do not *do*, these are *Hypocritical Professors*.

He that slights the Ordinances, cannot be a true Christian; but yet it is possible a man may own them, & profess them, & yet be no true Christian; who would trust to a profession, that shall see *Judas* a Disciple, an Apostle, a Preacher of the Gospel, one that casts out Devils, to be cast out himself? *He is not a Jew which is one outwardly, neither is that Circumcision which is outward in the flesh: but he is a Jew, which is one inwardly, and Circumcision is that of the heart, in the spirit, and not the letter, whose praise is not of men, but of God.* Ro. 2. 28.

2. *Because Errors in the first foundation are very dangerous*; If we be not right in the main, in the fundamental work; if the foundation be not laid in grace in the heart, all our following profession comes to nothing, the *house* is *built* upon a *sandy foundation*, and though it may *stand* for a *while*, yet *when the floods come, and the winds blow & beat upon it, great will be the fall of it.* Mat. 7. 27.

3. *Because many are the deceits that*

our souls are liable to in this case; there are *many* things like grace, that *are not grace*; now it is the likeness and similitude of things that deceives, & makes one thing to be taken for another.

In similibus facilius est deceptio.

Many take *gifts* for *grace*, *common knowledg*, for *saving knowledg*; when as a man may have great gifts, and yet no grace; great knowledg, and yet not know Jesus Christ.

Some take *common faith* for *saving*; when as a man may believe all the truths of the Gospel, all the promises, all the threatnings, all the Articles of the Creed to be true, and yet perish for want of saving faith.

Some take *morality* and *restraining grace*, for *piety* and *renewing grace*, when as it is common to have sin much restrained, where the heart is not at all renewed.

Some are deceived with a *half-work*, taking *conviction* for *conversion*, *reformation* for *regeneration*: We have many Mermaid Christians;

Desinit in piscem mulier formosa superna.

Dan. 2. 32, 33. Or like *Nebuchadnezzars* Image, head of gold, and feet of clay; The Devil

Devil cheats most men by a *Synecdoche* putting a part for the whole; partial obedience to some commands, for universal obedience to all. Endless are the delusions that Satan fastens upon souls, for want of this self-search: It is necessary therefore, that we try our state, lest we take the shadow for the substance, and imbrace a cloud instead of *Juno*.

4. *Satan will try us at one time or other*; he'l winnow us, and sift us to the bottom; and if we now rest in a groundless confidence, it will then end in a comfortless despair. Luk. 2. 31

Nay, God himself will search and try us, at the day of judgment especially; and who can abide that tryal, that never tries his own heart?

5 *Whatsoever a mans state be, whether he be altogether a Christian or no, whether his principles be sound or no, yet it is good to examine his own heart*; If he find his heart good, his principles right and sound, this will be matter of rejoycing; if he finds his heart rotten, his principles false and unsound, the discovery is in order to a renewing; if a man have a disease upon him Gal. 6. 4.

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and know it; he may send to the Physitian in time; but what a sad vexation will it be, not to see a disease till it be past cure? so for a man to be graceless, and not see it till it be too late, to think himself a Christian when he is not, and that he is in the right way to heaven, when he is in the ready way to hell, and yet not know it till a death-bed, or a judgment-day confute his confidence; this is the most irrecoverable misery.

These are the grounds upon which I press this duty, of examining our state, O that God would help us in the doing this necessary duty!

Quest. You'l say, *But how shall I come to know whether I am almost, or altogether a Christian?* If a man may go so far, and yet miscarry, how shall I know when my foundation is right, when I am a Christian indeed?

Good

Answ. 1. *The altogether Christian closes with, and accepts of Christ upon Gospel-terms:* True union makes a true Christian: many close with Christ, but it is upon their own terms; they take him and own him, but not as God offers him. The terms upon which God in the Gospel

Gospel offers Christ, are, that we shall accept of a broken Christ with a broken heart, and yet a whole Christ with a whole heart.

A broken Christ with a *broken heart*, as a witness of our *humility*; a whole *Christ* with the *whole heart*, as a witness of our *sincerity*. A *broken Christ* respects his suffering for sin; a broken heart respects our sense of sin; a whole Christ includes all his offices; a whole heart includes all our faculties. Christ is a King, Priest, and Prophet, and all as Mediator; without any one of these offices, the work of salvation could not have been compleated: As a Priest he redeems us; as a Prophet he instructs us; as a King he sanctifies and saves us: Therefore the Apostle says, *He is made to us of God, wisdom, righteousness, sanctification, and redemption*; 2 Cor. righteousness and redemption flow from him as a Priest; wisdom as a Prophet; sanctification as a King.

Now many imbrace Christ as a Priest, but yet they own him not as a King & Prophet, they like to share in his righteousness, but not to *partake* of his holiness; they would be redeem-

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ed by him, but they would not submit
Luk. 19. to him; they would be saved by his
27. blood, but not submit to his power.
Many love the priviledges of the Gospel, but not the duties of the Gospel. Now these are but almost Christians, notwithstanding their close with Christ, for it is upon their own terms, but not upon Gods. The Offices of Christ may be distinguished, but they can never be divided.

But the true Christian owns Christ in all his Offices; he doth not only close with him as *Jesus*, but as *Lord Jesus*; he says with *Thomas*, *My Lord*,
Joh. 20. 28. *and my God*. He doth not only believe in the merit of his death, but also conforms to the manner of his life; as he believes in him, so he lives to him; he takes him for his wisdom, as well as for his righteousness; for his sanctification as well as his redemption.

2. *The altogether Christian hath a through work of grace and sanctification wrought in the heart, as a spring of duties.* Regeneration *is a whole change; all old things are done away, and all things*
Cor. 5. 11. *become new*: It is a perfect work as to parts, though not as to degrees. Carnal

nal men do duties) but they are from an unsanctified heart, and that spoils all. *A new piece of cloth never doth well in an old garment*, for *the rent is but made worse*. When a mans heart is throughly renewed by grace, the mind savingly enlightned, the *conscience* throughly convinced, the will truly humbled and subdued, the affections spiritually raised and sanctified; and when mind, and will, and conscience, and affections, all joyn issue to help on with the performance of the duties commanded, then is a man *altogether a Christian*.

3. *He that is altogether a Christian, looks to the manner, as well as the matter of his duties*; not only that they be done, but how they be done. He knows the Christians priviledges lye in *Pronouns*, but his duty in *Adverbs*, it must not be only *bonum good*, but it must be *bene*, that good must be rightly done.

Here the *almost Christian* fails, he doth the same duties that others do for the matter, but he doth them not in the same manner; while he minds the substance, he regards not the circumstance: If he pray, he regards not *faith and fervency* in prayer, if he hear,

he

he doth not mind Christs Rule, *Take* Rom.6.17 *heed how ye hear*; if he obeys, he looks not to the frame of his heart in obeying; and therefore miscarries in all he doth; *bonum oritur ex integra causa; malum ex quolibet defectu*; any of these defects spoil the good of every duty.

4. *The altogether Christian is known by his sincerity, in all his performances*; whatever a man does in the duties of the Gospel, he cannot be a Christian without sincerity. Now the *almost Christian* fails in this; for though he doth much, prays much, hears much, obeys much, yet he is an hypocrite under all.

5. *He that is altogether a Christian, hath an answerableness within to the law without.* There is a *connaturalness* between the *Word* of *God*, and the *will* of a *Christian*; his heart is (as it were) the transcript of the Law: the same holiness that is *commanded* in the Word, is *implanted* in his heart; the same conformity to Christ that is enjoyned by the *Word of God*, is wrought in the soul by the spirit of God; the same obedience which the *Word* requireth of him, the Lord enableth to perform

perform by his grace bestowed on him. This is that which is promised in the *New Covenant*, *I will put my law in their inward parts, and write it in their hearts*, Jer. 31. 33. Now the writing his Law in us, is nothing else but his working that grace and holiness in us which the Law commandeth, and requireth of us. Heb. 9. 10. & 10. 16.

In the *Old Covenant Administration*, *God* wrote his *Laws* only upon *tables of stone*, but not upon the heart; and therefore, though *God* wrote them, yet they broke them; but in the *New Covenant Administration*, God provides new tables, *not tables of stone, but the fleshly tables of the heart*, and writes his Laws there, that there might be a law within, answerable to the Law without; and this every true Christian hath, so that he may say (in his measure) as our Lord Christ did, *I delight to do thy will, O my God, thy Law is in my heart*, every believer hath a light within him, not guiding him to despise and slight, but to prize & walk by the light without him, the word commands him to walk in the light, & the light directs him 2 Cor. 3. 3 Psa. 40. 8.

him to walk according to the word.

Moreover from this impression of the law upon the heart, obedience & conformity to God becomes the *choice* and *delight* of the soul; for holiness is the very *nature* of the *new creature*; so that if there were *no Scripture, no Bible*, to guide him, yet he would be *holy*, for he hath received *grace for grace*; there is a *grace within* to answer to the *word* of *grace without*.

Joh. 1. 16.

Now the *almost Christian* is a stranger to this law of God within; he may have some conformity to the word in outward conversation, but he cannot have his answerableness to the word in inward constitution.

6. *The altogether Christian is much in duty, and yet much above duty*; much in duty in regard of performances, much above duty in regard of dependance: much in duty by obeying, but much above duty by believing. He lives in his obedience, but he doth not live upon his obedience, but upon Christ and his righteousness.

The almost Christian fails in this: he is much in duty, but not above it, but rests in it; he works for rest, and he

he rests in his works; he cannot come to believe and obey too; if he believes, then he thinks there is no need of obedience, and so casts off that; if he be much in obedience, then he casts off believing, and thinks there is no need of that. He cannot say with *David*, *I have hoped for thy salvation, and done thy Commandments.* Psal. 119. 166.

The more a man is in duty, and the more above it; the more in doing, and more in *believing*, the *more* a *Christian.*

7. *He that is altogether a Christian, is universal in his obedience*; he doth not obey one command, and neglect another; do one duty and cast off another, but he hath respect to all the commands; he endeavours to leave every sin, and love every duty. Ps. 119. 6.

The *almost Christian* fails in this; his obedience is partial and piece-meal; if he obeys one command, he breaks another; the duties that least cross his lust, he is much in; but those that do, he lays aside.

The *Pharisees fasted, prayed, paid tythes*, &c. but they did not lay aside their *covetousness*, their *oppression*, they *devoured Widows houses*; they were *unnatural to Parents.* Mat. 23. 23. Mat. 3. 14

8. The

8. *The altogether Christian makes Gods glory the chief end of all his performances*; If he prayes, or hears, or gives, or fasts, or repents, or obeys, &c. Gods glory is the main end of all; it is true, he may have somewhat else at hither end of his work, but God is at the further end; as *Moses Rod* swallowed up the *Magicians Rods*, so Gods glory is the ultimate end that swallows up all his other ends. Now the *almost Christian* fails in this, his ends are corrupt and selfish; *God* may possibly be at the hither end of his *work*, but self is at the further end; for he that was never truly cast out of himself, can have no higher end then himself.

Now then examine thy self by these characters; put the *question* to thy own soul, dost thou close with *Christ* upon Gospel-terms? is *grace* in the *heart* the principle of thy performances? dost thou look to the manner, as well as the matter of thy duties? dost thou do all in sincerity? is there an answerableness within to the law without? art thou much above duty, when much in duty? is thy obedience universal

versal? Lastly, is Gods glory the end of all? if so, then art thou not onely almost, but altogether a Christian.

Oh take heed of being almost, and yet but almost a Christian; it is a great complaint of *God* against *Ephraim, that he is a cake not turned*; that is, *half baked*, neither *raw* nor *roasted*, οὔτε ψυχρὸς, οὔτε ζεστὸς, neither *cold* nor *hot*, as *Laodicea*, Rev. 3. 17. *Because thou art neither hot nor cold, therefore I will spew thee out of my mouth.* 2. *Use of Caution.* Hos. 7. 8. *Neq; crudus, neque coctus.*

This is a condition that of all others is { *Greatly unprofitable.* / *Exceedingly uncomfortable.* / *Desperately dangerous.* } *Bonum Good*

First, *It is greatly unprofitable to be but almost a Christian*; for failing in any one point will ruin us, as surely as if we had never made any attempts for heaven. It is no advantage to the soul to be almost converted; for the little that we want, spoils the good of all our attainments; we say, as good never a whit as never the near; *ad nihilum valet quod non valet ad finem suum*: there is no profit in leaving this or that sin, unless we leave all sin; *Herod* heard *John* gladly, and did many things, *Deus non vult cum exceptione coli.*

things, but he kept his *Herodias*, and that ruined him. *Judas* did many things, *prayed* much, *preached* much, professed much, but yet his *covetousness* spoiled all; *one* sin ruined the *young man*, that had kept all the commands but one. Thus he *that offends in one point is guilty of all.* That is, that lives willingly and allowedly in any one sin, he brings the guilt of the violation of the whole Law of God upon his soul, & that upon a two-fold account.

Jam. 2. 10.

Bonum Good

1. Because he manifests the same contempt of the authority of God, in the wilful breach of one, as of all.

2. By allowing himself in the breach of any one command, he shews he kept none in obedience and conscience to God; for he that hates sin, as sin, hates all sin; and he that obeys the command as the express Will of God, obeys every command. And for this cause, the least sin willingly, and with allowance lived in, spoils the good of all our obedience, and lays the soul under the whole wrath of God. One leak in a Ship may sink her, though she be right every where else; *Gideon had seventy Sons, and but one Bastard,* and

Jud. 8. 33, 31. comp. with c. 9. v. 5.

and yet that *one Bastard destroyed all his Sons:* so may one sin spoil all our services; one lust beloved may spoil all our profession, as that one Bastard slew all the Sons of *Gideon.*

Secondly, *It is exceedingly uncomfortable,* as appears three ways.

1. *In that such a one is hated of God and men*; the world hates him because *of his Profession,* and God abhors him because of his *dissimulation*; the *world* hates him because he *seems good,* and God hates him, because *he doth but seem so.* No person that God hates more than the *almost Christian; I would thou wert either cold or hot, either all a Christian,* or not *at all a Christian.*

Rev. 3. 15 verse 6. *Tepida evomere consuevimus, unde ad vomitum cienda, quidam aqua tepida. utuntur.* Drus.

Because thou art neither cold nor hot therefore I will spew thee out of my mouth. What a loathsome expression doth God here use, to shew what an utter abhorrency there is in him against luke-warm Christians.

Bonum Good

How uncomfortable then must that condition needs be, wherein a man is abhorred both of God and man?

2. *It is uncomfortable in regard of sufferings*; for being *almost a Christian,* will bring us into suffering; but being

but

but almost a Christian, will never carry us through suffering. In *Mat.* 13. 20, 21. it is said, *He that receiveth the seed into stony ground, the same is he that heareth the word, & with joy receiveth it; yet hath he not root in himself, but dureth for a while, for when tribulation or persecution ariseth because of the word, by and by he is offended.*

There are four things observable in the words.

1. That the stony ground may receive the word with joy.

2. That it may for some time abide in a profession of it, *he dureth for a while.*

3. That this profession will expose to suffering; for mark, persecution is said to arise because of the Word.

4. This suffering will cause an apostatizing from profession; for that which is here called offence, is in *Luk.* 8. 13. called falling away, *which for a while believe, and in time of temptation fall away.*

I gather hence, a profession may expose a man as much to suffering, as the power of godliness; but without the power of godliness there is not holding out in a profession under

suffering

suffering. The *world* hates the shew of godliness, and therefore persecutes it; *the almost Christian wants the substance, and therefore cannot hold out in it.*

Now this must needs be very uncomfortable; if I profess Religion, I am like to suffer; if I do but profess it, I am never like to endure. Good

3. *It is uncomfortable in regard of that deceit it lays our hopes under:* to be deceived of our hopes, causeth sorrow as well as shame; he that is but *almost a Christian*, hopes for heaven; but unless he be *altogether a Christian*, he shall never come there.

Now to perish with hope of *heaven*, to go to *hell* by the gates of glory; to come to the very door, and then be *shut out*, as the *five Virgins were*; to die in the wilderness, within the sight of the promised land, at the very brink of *Jordan*, this must needs be sad: to come within a stride of the Goal, and miss it; to sink within sight of harbour; oh how uncomfortable is this? Mat. 25. 10.

3. *As it is greatly unprofitable, and exceedingly uncomfortable to be but almost a Christian, so it is desperately dangerous:* for,

1. *This doth* obicem ponere, *it hinders the true work*; a man lies in a fairer capacity for converſion, that lies in open enmity and rebellion, than he that ſooths up himſelf in the formalities of *religion*. This I gather from that Parable of the two Sons which our Lord Chriſt urged to the profeſſing *Scribes* and *Phariſees*, Mat. 21. 28.

Mat. 21. 28, to 32. *There was a man had two Sons, and he came to one and ſaid, Go work to day in my Vinyard*; he ſaid, *I will not*; *but afterwards repented and went.*

And he came to the ſecond, and ſaid likewiſe; and he ſaid, *I go Sir, but went not.*

The firſt repreſents the carnal open ſinner, that is called by the Word, but refuſes, yet afterwards repents, and believes. The ſecond repreſents the hypocritical profeſſor, that pretends much, but performs little; Now mark how Chriſt applies this parable, *v.* 31. *Verily I ſay unto you, that the Publicans and the Harlots go into the Kingdom of God before you.*

And upon this account it is better not to be at all, than to be almoſt a Chriſtian; for the almoſt hinders the altogether. It is better (in this re-

gard

gard) to be a sinner without a Profession, than to be a professor without conversion; for the one lies fairer for an inward change, when the other rests in an outward. Our Lord Christ tels the *Scribe*, Mar. 12.34. *Thou art not far from the Kingdom of God*, and yet never like to come there. None farther from the Kingdom of God than such as are not far from the Kingdom of God. As for instance, when there lies but one lust, one sin between a soul and Christ, that soul is not far from Christ; but now when the soul rests in this nearness to Christ, and yet will not part with that one lust for Christ, but thinks his condition secured, though that lust be not subdued, who is farther from the Kingdom of God than he?

Good

So our Lord Christ tells the young man, *Mar.* 10.21. *One thing thou lackest*; why, he was very near Heaven, near being a Christian altogether, he was almost saved; he tells Christ he had kept all the commands, *v.*20. He lacked but *one thing*; I say, but *one thing*, but it was a great thing, that *one thing* he lacked, was more than all *things* he

Good

had, for it was *the one thing necessary*;
Luk. 10. 42. it was a new heart, a work of grace in his soul, a change of state, a heart weaned from the world; I, this was the one thing, & he that lacks this one thing, perishes with his all things else.

2. *This condition is so like a state of grace, that the mistake of it for grace is easie and common*; and it is very dangerous to mistake *any thing* for grace, that is not grace; for in that a man contents himself, as if it were grace. Formality doth often dwell next door to sincerity, and one sign serves both, and so the house may be easily mistaken, and by that means a man may take up his lodging there, and never find the way out again.

What one saith of wisdom, *Multi ad sapientiam pervenissent, nisi se jam pervenisse putassent*; many might have been wise, had they not thought themselves so, when they were otherwise: The same I may say of grace; Many a formal Professor might have been a sincere believer, had he not mistook his profession for conversion, his duties for grace, and so rested in that for sincerity, which is but Hypocrisie.

3.

3. *It is a degree of blasphemy to pretend to grace, and yet have no grace.* I gather this from that *Rev.* 2. 9, *I know the blasphemy of them which say, they are Jews and are not.* This place undergoes varieties of constructions, *Grotius* and *Pareus* do not mistake their blasphemy to lie in their saying, *they are Jews and are not*; but to lie in the Reproaches that these *Jews* fastened upon Christ, calling him *Impostor, Deceiver, one that hath a Devil, &c.*

Brightman goes another way, and saith, This was the Blasphemy of these *Jews*, they retained that way of worship that was abrogated; and thrust upon God those old *Rites* and *Ceremonies* which Jesus Christ had abolished, *and nailed to his cross*; by which they overthrew the glory of Christ, and denied his coming. Col. 2. 14

But I conceive the blasphemy of these *Jews* to lie in this, that *they said they were Jews and were not.* A *Jew* here is not to be taken literally and strictly only, for one of the lineage of *Abraham* but it is to be taken *Metonymically*, for a true believer, one of the spiritual seed of *Abraham*; *He is a*

Blasphemy

Blasphemy

Rom. 2. 26. *Jew which is one inwardly*; ſo that for a man to ſay he is a *Jew* when he is not, to profeſs an intereſt in Chriſt when he hath none, to ſay he hath grace when he hath none, this Chriſt calls blaſphemy.

But why ſhould Chriſt call this blaſphemy? this is hypocriſie; but how may it be ſaid to be blaſphemy? why, he blaſphemes the great attribute of Gods omniſciency, he doth implicitly deny that God ſees and knows our hearts and thoughts; for if a man did believe the omniſciency of God, that he ſearches the heart, and ſees, and knows all within, he would not dare to reſt in a graceleſs profeſſion of godlineſs; this therefore is blaſphemy in the account of Chriſt.

4. *It is dangerous to be almoſt a Chriſtian, in that this ſtills and ſerves to quiet conſcience.* Now it is very dangerous to quiet conſcience with any thing but the blood of Chriſt; it is bad being at peace, till Chriſt ſpeaks peace; nothing can truly pacifie conſcience, leſs than that which pacifies God, and that is the blood of the Lord Chriſt. Now the almoſt Chriſtian

stian quiets conscience, but not with the blood of Christ; it is not a peace flowing from Christs propitiation, but a peace rising from a formal profession; not a peace of Christs giving, but a peace of his own making; he silences and bridles conscience with a form of godliness, and so makes it give way to an undoing, soul-destroying peace; he rocks it asleep in the Cradle of duties, and then it is a thousand to one it never awaketh more till death or Judgment.

Ah my brethren, it is better to have conscience never quiet, than quieted any way but by *the blood of sprinkling*: a good conscience unquiet, is the greatest affliction to Saints; and an evil conscience quiet is the greatest judgment to sinners.

5. *It is dangerous to be almost a Christian, in respect of the unpardonable sin*; the sin that the Scripture saith, *Can never be forgiven, neither in this world, nor in the world to come*; I mean, *the sin against the Holy Ghost*; now such are only capable of sinning that sin, as are but almost Christians. Sin against Holy Ghost Mat. 12. 32.

A true believer cannot; the work of

grace in his heart, that *seed of God abiding in him*, secures him against it, 1 *John* 3. 9. comparted with *Chap.* 5. 16,17,18.

The prophane, ignorant, open sinner cannot; though he lives daily and hourly in sin, yet he cannot commit this sin; for it must be from an enlightned mind; every sinner under the *Gospel* especially, sins sadly against the Holy Ghost; against the strivings and motions of the Spirit; he *resists the Holy Ghost, but yet this is* not the sin *against the Holy Ghost.*

Act. 7. 51.

There must be three ingredients to make up that sin.

1. It must be wilful, *Heb.* 10.26. *If we sin wilfully after we have received the knowledg of the truth, there remains no more sacrifice for sin.*

2. It must be against light and convictions, *After we have received the knowledg of the truth.*

Blasphemia in Spiritum Sanctum ea est quæ quis destinatâ malitiâ contra proprium animi sui sensum, Spiritus Sancti gratiam & virtutem, Deiq; gloriam oppugnat. Luc. Brug. in Matth.

3. It must be *destinata malitia*, in resolv'd malice; now you shall find all these ingredients into the sin of the *Pharisees*, Mat. 12.22 Christ *heals* one

that

that was *possessed with a Devil*, a great work, which all the people wondred at, *v.* 23. But what say the *Pharisees?* see *v.* 24. *This fellow casteth out Devils by the Prince of Devils*; now that this was *the sin against the Holy Ghost*, is clear; for it was both wilful and malicious, and against clear convictions; they could not but see that he was the Son of God, and that this work was a peculiar work of the Spirit of God in him, and yet they say he wrought by the Devil; whereupon Christ charges them with this sin *against the Holy Ghost*, *v.* 31, 33. Now these *Pharisees* were a sort of great Professors: whence I gather this conclusion, That it is the *Professor* of Religion, that is the subject of this sin; not the open carnal sinner; not the true believer, but the *formal professor*.

Bonum Good

Bonum Good

Compare this with Mar. 3. 28 29, 30.

Not the sinner, for he hath neither *light* nor *grace*; not the believer, for he hath both *light* and *grace*; therefore the formal professor, for he hath *light*, but no *grace*. Here then is the greater danger of being but *almost a Christian*, he is liable to this dreadful unpardonable sin.

6. *This being but almoſt a Chriſtian, ſubjects us to Apoſtacy*; he that gets no good by walking in the ways of God, will quickly leave them, and walk no more in them; this I gather from *Hoſ.* 14. 9. *Who is wiſe, and he ſhall underſtand theſe things? prudent, and he ſhall know them? for the ways of the Lord are right, and the juſt ſhall walk in them; but the tranſgreſſors fall therein.*

The juſt ſhall walk in them] he whoſe heart is renewed and made right with God, he ſhall keep cloſe to God in his ways.

But the tranſgreſſor ſhall fall therein] the word in the *Hebrew* is, פשעים *peſhanghim*, from a word that ſignifies *to prevaricate*, ſo that we may read the word thus; *The ways of the Lord are right, and the juſt ſhall walk in them; but he that prevaricates*, that is an Hypocrite in the *ways of God, he ſhall fall therein.*

An unſound heart will never hold out long in the ways of God, *John* 5. 35. *He was a burning and a ſhining light, and ye were willing for a ſeaſon to rejoyce in that light.*

For a ſeaſon] πρὸς ὥραν, for *an hour*, a ſhort

short space, and then they left him: It is a notable question *Job* puts concerning the Hypocrite, *Will he delight himself in the Almighty? will he always call upon God?* Job 27.10.

He may do much, but these two thing he cannot do.

He cannot make God his delight.

He cannot persevere in duties at all times, and in all conditions.

He will be an Apostate at last; the *scab of Hypocrisie* usually breaks out in the *plague-sore of Apostacy*; conversion ground is standing ground, it is *terra firma*; but a graceless *profession* of Religion is a slippery ground, and falling ground. *Julian* the Apostate, was first *Julian* the professor. I know it is possible a Believer may fall, but yet *he rises again, the everlasting arms are underneath*; but when the Hypocrite falls, who shall help him up? Pr. 24. 26 Deut. 33. 27.

Solomon saith, *Wo to him that is alone when he falls*; that is, without *interest* in Christ, why wo to him, *for he hath none to help him up*. If Jesus Christ do not recover him, who can? *David* fell and was restored, for he had one to help him up; but *Judas* fell and perished, for he was alone. Eccl. 4.10

7. *This*

7. *This being but almoſt a Chriſtian, provokes God to bring dreadful ſpiritual judgments upon a man.*

Barrenneſs is a ſpiritual judgment: now this provokes God to give us up to barrenneſs: when Chriſt found the Fig-tree that had leaves, but no fruit, he pronounces the curſe of *barrenneſs* upon it; *Never fruit grow on the more*: and ſo, *Ezek* 47. 11. *The miry places thereof, and the mariſh places thereof, ſhall not be healed, they ſhall be given to ſalt.*

Mat. 21. 19.

A ſpirit of deluſion is a ſad judgment: why, this is the *almoſt Chriſtians* judgment, that receives the truth, but not in the love of it; *becauſe they received not the love of the truth that they might be ſaved; for this cauſe God ſhall ſend them ſtrong deluſions.*

2 Theſ. 2. 10, 11, 12.

To loſe either light, or ſight, either Ordinances, or eyes, is a great ſpiritual judgment: why, this is the *almoſt Chriſtians* judgment: he that profits not under the means, provokes God to take away either light or ſight; either the Ordinances from before his eyes, or elſe to blind his eyes under the Ordinances.

Luk. 19. 42.

To have a hard heart is a dreadful judg-

judgment, and there is no hypocrite but he hath a hard heart.

My Brethren, it is a dreadful thing for God to give a man up to ſpiritual judgments.

Now this being almoſt a Chriſtian, provokes God to give a man up to ſpiritual judgments; ſurely therefore it is a very dangerous thing to be almoſt a Chriſtian.

8. *Being almoſt, and but almoſt Chriſtians, will exceedingly aggravate our damnation*; the higher a man riſes under the means, the lower he falls if he miſcarries; he that falls but a little ſhort of heaven, will fall deepeſt into hell; he that hath been neareſt to converſion, being not converted, ſhall have the deepeſt damnation when he is judged. *Capernaums* ſentence ſhall exceed *Sodoms* for ſeverity, becauſe ſhe exceeded *Sodom* in the enjoyment of mercy; ſhe received more from God, ſhe knew more of God, ſhe profeſſed more for God, and yet was not right with God, therefore ſhe ſhall be puniſhed more by God. The higher the riſe, the greater the fall; the higher the profeſſion, the lower the dam- Mat. 11. 23, 24.

damnation, he miscarrieth with a light in his hand, he perisheth under many convictons; and convictions never end but in a sound conversion, as in all Saints: or in a sad damnation, as in all Hypocrites: praying ground, hearing ground, professing ground, and conviction ground, is, of all, the worst ground to perish upon.

Now then to sum up all under this Head.

If to be almost a Christian hinders the true work of Conversion: if it be easily mistaken for Conversion: If it be a degree of blasphemy: If this be that which quiets conscience: If this subjects a man to commit the unpardonable sin: If it layes us liable to Apostacy: If it provokes God to give us up to spiritual Judgments: And if it be that which exceedingly aggravates our damnation: sure then it is a very dangerous thing to be almost, and but almost a Christian.

A Use of Exhort. *Oh labour to be altogether Christians,* to go farther than they who have gone fartheſt, and yet fall short; this is the great counsel of th. Holy Ghost, *So run that ye may obtain,* 1 Cor. 9. 24.

Give

Give diligence to make your calling and election sure, 2 Pet. 1. 10.

Need you any motives to quicken you up to this important duty?

1. *This is that which is not only commanded by God, but that whereunto all the commands of God tend:* A perfect conformity of heart and life to God, is the sum and substance of all the commands both of the Old and New Testament. As the Harlot was for the *dividing of the child*, so is Satan for dividing the heart; he would have our love and affections shared between Christ and our lusts; for he knows that Christ reckons we love him not at all, unless we love him above all. But God will have all or none. *My Son, give me thy heart*, Prov. 23. 26. *Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy might*, Deut. 6. 5. Consid. 1. 1 King. 3. 16, 27. Luk. 12. 27.

Look into the Scripture, and see what that is upon which your *only* stands, and you shall find that God hath fixed it upon those great duties which alone tend to the perfection of your state as Christians. God hath fixed your *only* upon believing, *Mat.* 5. 36. *only believe.* God

God hath fixed your *only* upon obedience, *Mat.* 4: 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.* Phil. 1. 27. *Only let your conversation be as becometh the Gospel of Christ:* So that your *only* is fixed by God upon those two great duties of *believing* and *obeying*, both which tend to the perfection of your state as Christians.

Bonum God. Bonum Good

Now shall God command, and shall not we obey? Can there be a higher motive to duty, than the Authority of the Great God, whose will is the eternal Rule of Righteousness? O let us fear *God*, *and keep his Commandments*; for this is כל האדם the *totum hominum*, *the whole duty of man*; so we read it.

Consid. 2. †

2. *The Lord Christ is a Saviour throughout, a perfect and compleat Mediator*; he hath not shed his blood by halves, nor satisfied the Justice of God, and redeemed sinners by halves; No, but he went through with his undertaking, he bore all our sins, and he shed all his blood, he died to the utmost, satisfied the Justice of God to the utmost, redeemed sinners to the utmost,

utmost, and now that he is in heaven, he intercedeth to the utmost, and is able to save to the utmost. Heb. 7. 25

It is observed that our Lord Christ when he was upon the earth, in the days of his flesh, he wrought no *Semiplenam curationem*, no half-cures, but whomsoever they brought to him for healing, he healed them throughout, *Mat.* 14. 25, 26. *They brought unto him all that were diseased, and besought him that they might only touch the hem of his garment, and as many as touched, were made perfectly whole.*

Oh what an excellent Physician is here! none like him; he cureth { *Infallibly*, *Suddenly*, *Perfectly*.

He cureth *Infallibly*; none ever came to him for healing, that went without it; he never practised upon any that miscarried under his hand.

He cureth *Suddenly*; no sooner is his Garment touched, but his Patient is healed. *The Leper*, Mat. 8. 3. is no sooner touched, but immediately cured; the two blind men, *Mat.* 20. are no sooner touched, but their eyes are immediately opened, *v.* 34. Mat. 1. 31. & 2. 12. Luk. 8 41

He

He cureth *Perfectly, As many as were*
Mat. 14. *touched, were made perfectly whole.*
37. Now all this was to ſhew what a perfect and compleat Saviour Jeſus Chriſt would be to all ſinners that would but come to him. They ſhould find healing in his blood, virtue in his righteouſneſs, and pardon for all their ſins, whatever they were; look as Chriſt healed all the *diſeaſes* of all that came to him when he was *on earth*, ſo he pardons all the ſins, and healeth all the wounds of all thoſe ſouls that come to him, now he is in heaven.

He is a Saviour throughout, and ſhall not we be Saints throughout? Shall he be altogether a Redeemer, and ſhall not we be altogether Believers? O what a ſhame is this!

3. *There is enough in Religion to engage us to be altogether Chriſtians*, and that whether we reſpect profit or comfort, for grace brings both.

Conſid. 3. Firſt, *Religion is a gainful thing*; and this is *argumentum cogens*, a compelling motive, that becomes effectual upon all; Gain is the *God* whom the World worſhips; what will not men do, what will they not ſuffer for gain? what

what journeys do many take by Land, what voyages by Sea, through hot and cold, through fair and foul, through storm and shine, through day and night, and all for gain!

Now there is no calling so gainful as this of Religion; it is the most profitable imployment we can take up. *Godliness is profitable unto all things*, 1 *Tim.* 4.8. It is μέγας πορισμὸς, a great Revenue; if it be closely followed, it brings in the greatest Income; indeed some men are religious for the worlds sake, such shall be sure not to gain; but they who are religious for Religions sake, shall be sure not to lose, if heaven and earth can recompence them; for *Godliness hath the promise both of the life that now is, and of that which is to come.* 1 Tim. 4.8

Ah who would not be a Christian, when the gain of godliness is so great! many gain much in their worldly calling, but the profit which the true believer hath from one hours communion with God in Christ, weigheth down all the gain of the world; cursed be that man who counts all the gain of the world worth one hours communion with Jesus Christ, said that

that Noble Marqueſs *Galeatius Caracciola*. It is no where ſaid in Scripture, happy is the man that findeth Silver, and the man that getteth fine Gold: theſe are of no weight in the ballance of the Sanctuary; but it is ſaid, *Happy is the man that findeth wiſdom, and the man that getteth underſtanding; for the Merchandize of it is better than the Merchandize of ſilver, and the gain thereof than fine gold.*

Bonum quod Prov. 3. 13, 14.

By wiſdom and underſtanding here, we are to underſtand the Grace of Chriſt, and ſo the Spirit of God interpreteth it, *Job* 28. 28. *Behold the fear of the Lord, that is wiſdom, and to depart from evil is underſtanding.*

Now of all Merchants, he that trades in this wiſdom and underſtanding, will prove the richeſt man: one grain of godlineſs outweigheth all the Gold of *Ophir*: there is no riches like being rich in Grace: For,

1. *This is the moſt neceſſary riches*; other things are not ſo, ſilver & gold are not ſo; we may be, and be happy without them: there is but *one thing neceſſary*, and that is the Grace of Jeſus Chriſt in the heart; have this, and have all; want this, and want all. 2. *It*

2. *It is the most substantial gain*; the things of this world are more *shadow* than *substance*; pleasure, honour, and profit, comprehend all things in this world, and therefore are the carnal mans Trinity. Luk. 16.

Ambitiosus bonos, & opes, & fœda voluptas,
Hæc tria pro trino Numine mundus habet.

The Apostle *John* calls them, *the lust of the flesh, the lust of the eyes, and the pride of life; this* (saith he) *is all that is in the world*; and truly if this be all, all is nothing; for what is pleasure but a dream and conceit? what is honour but fancy and opinion? and what is profit but a thing of nought? *Why wilt thou set thine eyes upon that which is not?* *Prov.*23.5. The things of the world have in them no solid subsistence, though fooliſh carnal men call them substance. 1 Joh. 2. 9

ראיכבו
Et non existunt.

But now Grace is a substantial good, so our Lord Christ calls it, *Prov.*9.21. *That I may cause those that love me to inherit substance*, להב חילוש *to inherit that which is*; Grace is a reality, other things are but shew and fancy.

3. God-

3. *Godliness is the safest gain*; the gain of worldly things is always with difficulty, but seldom with safety: the soul is often hazzarded in the over-eager pursuit of worldly things; nay, thousands do pawn, and lose, and damn their precious souls eternally for a little silver and gold, which are but the guts and garbage of the *earth*.

Mar. 6. 26 *And what is a man profited to gain the whole world, if he lose his soul?*

But the gain of Godliness is ever with safety to the soul, nay the soul is lost and undone without it, and not saved but by the attainment of it; a soul without grace, is in a lost and perishing condition; the hazzard of eternity is never over with us, until the Grace of Christ Jesus be sought by us, and wrought in us.

1 Tim. 6. 17. 4. *Godliness is the surest profit*; as it is safe, so it is sure; men make great ventures for the world, but all runs upon uncertainties; many venture much, and wait long, and yet find no return but disappointment; they sow much, and yet reap nothing.

But the *gain of Godliness* is sure, *Prov.* 11. 18. *To him that soweth righteousness, shall be a sure reward.* And

And as the things of this world are uncertain in the getting, so they are uncertain in the keeping.

Non minor est virtus quam quærere parta tueri.

If men do not undo us, Moths may; if robbery doth not, rust may; if rust doth not, fire may; to which all earthly treasures are incident, as our Lord Christ teacheth us, *Mat.* 6. 19. *Solomon* limneth the world with wings, *Prov.* 23. 5. *Riches take themselves wings, and flie as an Eagle towards Heaven.* A man may be rich as *Dives* to day, and yet poor as *Lazarus* to morrow: Oh how uncertain are all worldly things! *Bona Good*

Habent non alas passerinas, sed aquilinas.

But now the true treasure of Grace in the heart, that can never be lost: it is out of the reach both of rust and robber: *he that gets the world, gets a good he can never keep; but he that gets grace, gets a good he shall never lose.*

5. *The profit of godliness lieth not only in this world, but in the world to come:* All other profit lieth in this world only: riches and honours, &c. are called this worlds goods; but the riches of Godliness is chiefly in the other worlds goods, in the enjoyment of

1 Tim. 4. 8

1 Joh. 3. 17.

God

God and Jesus Christ, and the Holy Spirit, among Saints and Angels in glory: Lo, this is the *gain of godliness,*
Ps. 149. 9 *such honour have all his Saints.*

6. *The gain of godliness is a durable and eternal gain:* all this worlds goods are perishing; perishing *pleasures*, perishing *honours*, perishing *profits*, perishing *comforts*, *riches are not for ever*:
Job 38. 22 saith *Job*, *Hast thou entred into the treasures of the snow? Gregory* upon these words observes, that earthly treasures are treasures of snow: what pains do children take to scrape and rowse the *snow* together to *make a snow-ball*, which is no sooner done, but the heat of the Sun dissolves it, and it comes to nothing! Why, the treasures of worldly men, are but *treasures* of *snow:* when death and judgment come, they melt away and come to nothing. *Riches profit not in the day of wrath, but righteousness delivers from death*, Prov. 11. 4.

You see here the great advantage of Godliness: so that if we look at profit, we shall find enough in *Religion* to engage us to be *altogether Christians.* Or,

2. *If we look at comfort*, Religion is the most comfortable *profession*; there are

are no comforts to be compared to the comforts of *grace* and *godliness*.

1. *Worldly comfort is only outward*, it is but skin-deep; *in the midst of laughter the heart is sorrowful*. Prov. 14. 13. But now the *comfort* that flows from godliness is an inward comfort, a spiritual joy, therefore it is called *gladness of heart*, Psal. 4. 7. *Thou hast put gladness in my heart*; other *joy smooths the brow*, but this fills the breast.

2. *Worldly comfort hath a nether spring*; the spring of worldly comfort is in the creature, in some earthly enjoyment, and therefore the comfort of worldly *men* must needs be mixed and muddy; *an uncleanfountain cannot send forth pure water*. Jam. 3. 11. But spiritual comfort *hath an upper spring*; the comfort that accompanies godliness, flows from the manifestations of the love of God in Christ, from the workings of the blessed spirit in the heart, which is first a *Counsellor*, and then a *Comforter*, And therefore the comforts of the Saints must needs be pure and unmixed comforts, for they flow from a pure Spring.

3. *Worldly comfort is very fading and*

transitory, the triumphing of the wicked
Job.20.5. *is but short, and the joy of the hypocrite is but for a moment.* Solomon compares it to the crackling of thorns under a pot, Eccl.7.6. which is but a blaze, and soon out; so is the comfort of carnal hearts: but now the comfort of godliness is a durable and abiding comfort;
Joh. 16. 22. *your heart shall rejoyce, and your joy no man shall take from you.*

The comfort of godliness { *In Life.* / *In Death.* / *after Death.* } is lasting, and everlasting, it abides by us

Phil.1.2. First, *It abides by us in life*; *grace and*
Col. 1. 2. *peace* go together; *godliness* brings forth *comfort* and *peace naturally*; *the effect of righteousness shall be peace*; It is
Isa.32.17. said of the Primitive Christians, *they walked in the fear of the Lord, and in the comfort of the Holy Ghost*, Act.9.31. Every duty done in uprightness and sincerity, reflects some comfort upon the soul; *In keeping the commands there is*
Ps.19. 11. *great reward*; not only for *keeping* of them, but in *keeping* of them; as every *flower*, so every *duty* carries *sweetness* and *refreshing* with it.

Good

Object. *But who more dejected and disconsolate than Saints and Believers; whose lives*

are

are more uncomfortable? whose mouths are more filled with complaints than theirs? if a condition of godliness and Christianity, be a condition of so much comfort, then why are they thus?

That the people of God are often times without comfort, that I grant; *they may walk in the dark, and have no light*; but this is none of the product of godliness; grace brings forth no such fruit as this; there is a three-fold rise and spring of it, *Sol.* Isa. 50. 10

Sin within.
Desertion } without
Temptation }

1. *Sin within*; the Saints of God are not all spirit and no flesh, all grace and no sin; they are made up of contrary principles; there is light and darkness in the same mind; sin and grace in the same will, carnal and spiritual in the same affections; there is *the flesh lusting against the spirit* in all these; and too oft the Lord knows, is the believer led away captive by these warring lusts; so was the holy Apostle himself, *I find then a law, that when I would do good, evil is present with me*, Rom. 7. 21. and v. 23. *I see another law in my members, war-* Gal. 5. 17. Rom. 7. 23.

warring against the law of my mind, and bringing me into captivity to the law of sin, and this was that which broke his spiritual peace, and filled his soul with trouble and complaints, as you see *v.* 24. *Oh wretched man that I am, who shall deliver me from this body of death!*

So that it is sin that interrupts the peace of *Gods people*; in-dwelling lust stirring and breaking forth, must needs cause trouble and grief in the soul of a believer; for it is as natural for sin to bring forth trouble, as it is for *grace* to bring forth *peace*; every sin contracts a new guilt upon the soul, and guilt provokes *God*; and where there is a sense of guilt contracted, & *God* provoked, there can be no peace, no quiet in that soul, till faith procures fresh sprinklings of the blood of Jesus Christ upon the conscience.

2. *Another spring of the Believers trouble and disconsolateness of spirit, is the desertions of God*; and this follows upon the *former*; *God* doth sometimes disappear, and hide himself from his people, *verily thou art a God that hidest thy self*, Isa. 45. 15. But the cause of *Gods* hiding, is the Believers sinning;

Psal. 13. 1.

Your iniquities have separated between you, & your God, & your sins have hid his face from you, Isa. 59. 2. In Heaven where there is no sinning, there is no losing the light of Gods countenance for a moment; & if Saints here could serve God without corruption, they should enjoy God without *desertion*; but this *cannot* be, while we are in this state, remaining lusts will stir & break forth, & then *God* will hide his face; & this must needs be trouble, *Thou didst hide thy face, and I was troubled*, Ps. 30. 7.

The light of Gods countenance shining upon the soul, is the Christians heaven on this side heaven; and therefore it is no wonder if the hiding of his face be looked upon by the soul, as one of the days of hell; so it was by *David*; *The sorrows of death compassed me, the pains of hell gat hold upon me, I found trouble and sorrow.* Ps. 116. 3.

3. *A third spring of that trouble and complaint that brims the banks of the Christians spirit, is the temptations of Satan*, ὁ ἐχθρὸς, he is the great enemy of Saints, & he envieth the quiet and comfort that their hearts are filled with, when his conscience is brimmed Mat. 13. 39.

with horror and terror; and therefore though he knows he cannot destroy their grace, yet he labours to disturb their peace: As the blessed spirit of God is first a sanctifier, and then a comforter, working grace in order to peace; so this cursed spirit of hell, is first a *tempter*, and then a *troubler*; first perswading to act sin, and then accusing for sin: and this is his constant practice upon the Spirits of Gods people; he cannot endure that they should live in the light of Gods countenance, when himself is *doom'd* to eternal, intolerable darkness.

And thus you see whence it is that the people of God are often under trouble and complaint; all arises from these three springs of

Sin within.
Desertions } without.
Temptations }

If the Saints could serve God without sinning, and enjoy God without withdrawing, and resist Satan without yielding, they might enjoy peace and comfort without sorrowing; this must be endeavoured constantly here, but it will never be attained fully but in heaven. But

But yet so far as grace is the prevailing principle in the heart, and so far as the power of godliness is exercised in the life, so far the condition of a child of God is a condition of peace; for it is an undoubted truth, *that the fruit of righteousness shall be peace:* But suppose the people of God experience little of this comfort in this life, yet,

2. *They find it in the day of death*; grace and holiness will minister unto us then, and that ministration will be peace. A believer hath a two-fold spring of comfort, each one emptying it self into his soul in a dying season; one is from above him, the other is from within him: the spring that runs comfort from above him, is *the blood of Christ sprinkled upon the Conscience*; the spring that runs comfort from within him, is *the sincerity of his heart in Gods service*; when we lye upon a Death-bed, and can reflect upon our principles & performances, in the service of God, & there find uprightness and sincerity of heart, runing through all, this must needs be comfort: it was so to *Hezekiah*, *Remember O Lord, how I have walked before thee in truth, and*

with a perfect heart, and have done that which is good in thy sight, Isa. 38. 3.

Nothing maketh a Death-bed so uneasie & hard, as a life spent in the service of sin and lust; nothing makes a death-bed so soft and sweet, as a life spent in the *service* of God & *Christ*. Or put the case the people of *God* should not *meet* with *this comfort* then, yet,

3. *They shall be sure to find it after death*; if *time* bring *none* of this fruit to *ripeness*, why yet *eternity* shall; *grace* in time, will be *glory* in eternity; *holiness* now, will be *happiness* then; *whatever it is a man sowe* in this *world*, *that he shall* Gal. 5. 7. be *sure* to *reap* in the next *world*; *He that soweth to the flesh, shall of the flesh* Gal. 6. 8. *reap corruption*; *but he that soweth to the spirit, shall of the spirit reap life everlast-* Rom. 6. *ing*; When sin shall end in sorrow and 23. misery, holiness shall end in joy and glory; *Well done thou good and faithful servant, enter thou into the joy of thy Lord*, Mat. 25. 23. Whoever shareth in the *grace of Christ*, and conformeth to the life of *Christ* in this *world*, shall share in the joys of Christ in the world to come, and that joy is joy *unspeakable*, 1 Pet. 1. 18. *and full of glory*; lo, here is the fruit

god-

godliness; say now if there be not enough in Religion, whether we respect profit or comfort, to engage us to be Christians throughout?

4. *What an entire resignation wicked men make of themselves to their lusts! and shall not we do so to the Lord Christ?* they give up themselves without reserve to the pleasures of sin, and shall we have our reserves in the service of God? they are altogether sinners, and shall not we be altogether Saints? they *run and not faint* in the service of their lusts, and shall we faint, and not run in the service of Christ? shall the servants of corruption have their *ears bored* at the door-posts of sin, in token of an entire and perpetual *service*, and shall we not give up our selves to the Lord Christ, to be his for ever? shall others make a *Covenant with hell and death*, and shall not *we joyn our selves to God in an everlasting Covenant that can-not be forgotten? Acrius ille ad perniciem quam nos ad salutem?* shall they take more pains to damn their souls, than we do to save ours; and make more speed to a place of vengeance, than we do to a *Crown of righteousness.*

Consid. 4.

Ex. 21. 6.

Isa. 28. 15

Jer. 50. 5.

2 Tim. 4. 8

Which do you judg best, to be saved everlastingly, or to perish everlastingly? which do *you* count the best Master, God or the Devil? Christ or *your* lusts? I know you will determine it on Christs side: Oh then! when others serve their lusts with all their hearts, do *you* serve *Christ* with all *your*
Ecc. 8. 5. *hearts*; *if the hearts of the sons of men*
Jer. 3. 5. *be fully set in them to do evil*, then *much* more let the *hearts* of the sons of God be fully set in them to do good.

Consid. 5. 5. *If ye are not altogether Christians ye will never be able to appear with comfort before God, nor to stand in the judgment of the last and great day*; for this sad *dilemma* will silence every Hypocrite; If my *commands* were not *holy, just and good*, why didst thou *own them?* if they were *holy, just and good*, why didst thou not obey them? If Jesus Christ was not worth the having, why didst thou *profess* him? if he was, then why didst thou not cleave to him, & close with him? If my *ordinances* were not appointed to convert and save souls, why didst thou sit under them, and rest in the performance of them? Or if they were, then why didst thou not

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not submit to the power of *them?* If Religion be not good, why dost thou profess it; if it be *good*, why dost thou not practise it? *Friend, how camest thou in hither; not having on a wedding garment?* if it was not a *wedding feast*, why didst thou come at the invitation? if it was, then why didst thou come without a *wedding-garment?* Mat. 22. 12.

I would but ask an *hypocritical professor* of the *Gospel*, what he will answer in that day. Verily you deprive *your* selves of all possibility of *apology* in the day of the righteous *Judgment* of *God*; it is said of the man that had no wedding-garment on, that when Christ came and examined him, *he was speechless*; he that is *graceless* in a day of grace, will be *speechless* in a day of judgment; professing Christ without a heart to close with Christ, will leave our souls inexcusable, and make our damnation unavoidable, and more intolerable. Mat. 11. 22.

These are the motives to enforce the duty; and oh that God would set them home upon your hearts & consciences, that you might not dare to rest a moment longer in a half-work,

or

or in being *Christians* within a little, but that you might be altogether Christians?

Quest. *But you will say possibly, How shall I do? what means shall I use, that I may attain to a through work in my heart, that I may be no longer almost, but altogether a Christian?*

Answ. Now I shall lay down three Rules of *direction*, instead of many, to further and help you in this *important duty*, & so leave this work to Gods blessing.

Direct. 1. First, *Break off all false peace of conscience*; this is the *Devils Bond* to hold the soul from seeking after *Christ*. As there is the peace of God, so there is the peace of *Satan*; but they are easily known, for they are as contrary as *Heaven and Hell*, as light and darkness.

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The peace of *God* flows from a work of grace in the soul, and is the peace of a Regenerate state; but the peace of Satan is the peace of an unregenerate state, it is the peace of death; in the Grave, *Job* saith, there is peace; *there the wicked cease from troubling*; so a soul dead in sin, is full of peace, the wicked one troubleth him not.

Job 3. 17.

The peace of God in the soul, is a peace

peace flowing from a removal of guilt by justifying Grace, *Rom.* 5. 1. *Being justified by faith in his blood, we have peace with God*, but the peace of *Satan* in the soul, arises, and is maintained by a stupidness of spirit, and insensibleness of guilt upon the conscience.

The peace of God is a peace *from sin*, that fortifies the heart against it; *The peace of God that passeth all understanding, shall keep your hearts and minds through Christ Jesus*, Phil. 4. 7. the more of this peace there is in the soul, the more is the soul fortified against sin; but the peace of Satan is a peace in sin: *the strong man armed keeps the house, and there is all at peace*, Luk. 11. 21. The *Saints peace* is a *peace* with *God*, but not with *sin*; the *sinners peace* is a *peace* with *sin*, but not with *God*; and this is a peace better broke than kept; it is a false, a dangerous, an undoing peace; my brethren, death and *judgment* will *break* all *peace* of *conscience*, but only that which is *wrought* by *Christ* in the *Soul*, and is the *fruit* of the *blood* of *sprinkling*, *when he gives quietness, who can make trouble?* Job 34. 29. *Now that peace that death will break*,

Φρουρήσει.

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why

why should you keep? who would be *fond* of that *quietness* which the flames of hell will burn in sunder? and yet how many travel to hell, through the fools Paradise of a false peace?

Oh break off this peace; for we can have no peace with God in Christ, whil'st this *peace* remains in our *hearts*; *Intus existens prohibet alienum.* The *Lord Christ gives no peace* to them that will not seek it; and that man will never seek it, that doth not see his need of it; and he that is at *peace* in his *lusts*, sees no need of the *peace of Christ*. The *sinner* must be *wounded* for *sin*, and *troubled under it*, before Christ will *heal his wounds*, and give him *peace* from it.

Direct. 2. 2. *Labour after a through work of conviction*; every *conviction* will not do it, the *almost Christian* hath his *convictions*, as well as the *true Christian*, or else he had never gone so far; but they are not sound and right *convictions*, or else he had gone farther; God will have the *soul* truly sensible of the *bitterness of sin*, before it shall taste the *sweetness of Mercy*. The plow of conviction must go deep, and make deep Furrows in the heart, before God will sow the precious

precious seed of Grace and Comfort there; that so it may have depth of earth to grow in. This is the constant method of God. First to shew man his sin, then his Saviour: First his danger, then his Redeemer: First his wound, then his cure: First his own vileness, then Christs Righteousness. We must be brought to *cry out, unclean, unclean; to mourn for him whom we have pierced,* and then he sets open for us a *fountain to wash in for sin, and for uncleanness,* Zach. 12. 4. *ult.* verses, comp: with Zach. 13. 1. That is a notable place, *Job* 33. 17, 28. *He looked upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the Pit, and his life shall see the light.* The sinner must see the unprofitableness of his unrighteousness, before he profits by Christs righteousness. The *Israelites* are first stung with the fiery serpents, and then the brazen serpent is set up. *Ephraim* is first throughly convinced, and then Gods bowels of mercy work towards him. Thus it was with *Paul, Manasseh,* the *Jaylor, &c.* So that this is the *unchang-*

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Numb. 21. 6, 8.

able

able method of *God* in working grace, to begin with conviction of sin.

Oh therefore *labour* for *through conviction*; and there are three things we should especially be convinced of.

First, *Be convinced of the evil of sin*, the filthy and heinous nature of it; this is the greatest evil in the world; it wrongs God, it wounds Christ, it grieves the Holy Spirit, it ruineth a precious Soul; all other evils are not to be named with this. My Brethren, though to do sin be the worst work, yet to see sin is the best sight; for sin discovered in its vileness, makes Christ to be desired in his fulness.

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But above all, labour to be convinced of the mischief of an unsound heart; what an abhorring it is to God, what certain ruin it brings upon the soul. O think often of the *Hypocrites Hell*, Mat. 14.51.

2. *Be convinced of the misery and desperate danger of a natural condition:* for till we see the plague of our hearts, and the misery of our state by nature, we shall never be brought out of our selves, to seek help in another.

Thirdly, *Be convinced of the utter in-*

insufficiency and inability of any thing below Christ Jesus, to minister relief to thy soul in this case: all things besides Jesus Christ are *Physicians of no value*; Job 13. 4. duties, performances, prayers, tears, self-righteousnes, avail nothing in this case; they make us like the *troops* Job 6. 19, of *Tema*, to *return ashamed* at our disappointment from such *failing brooks*. 20.

Alas! it it an infinite righteousnes that must satisfie for us; for it is an infinite God that is offended by us. If ever thy sin be pardoned, it is infinite mercy that must pardon it; if *ever* thou be reconciled to *God*, it is infinite merit must do it; if ever thy heart be changed, and thy state renewed, it is infinite power must effect it; and if ever thy soul escape hell, and be saved at last, it is *infinite Grace* must save it.

In these three things right and sound *conviction* lyeth, & wherever the *spirit* of God worketh these through convictions, it is in order to a true and *sound conversion*; for by this means the soul is brought under a right qualification for the receiving Christ.

You must know, that a sinner, *quatenus* a sinner, can never come to Christ

Christ; for he is dead in sin, in enmity against Christ, an enemy to God, and the grace of God: but there are certain qualifications that come between the souls dead state in sin, and the work of conversion and closing with Christ, whereby the soul is put into a capacity of receiving the Lord Jesus Christ. For no man is brought immediately out of his dead state, and made to believe in Jesus Christ; there are *termini mediantes*, some qualifications coming in between; now sound *convictions* are the right qualifications for the sinners receiving Christ; *for he came not to call the righteous, but sinners to repentance*; that is, such as see themselves sinners, and thereby in a lost condition; so *Luke* explains it, *The Son of man is come to seek and to save that which was lost*; he *is anointed* and *sent* to *bind up the broken-hearted, to comfort all that mourn.*

See Norions *Orth. Evangel.* p. 130.

Mat. 9. 12, 13.

Luk. 9. 10 Isa. 61. 1, 2

Oh therefore if you would be sound Christians, get sound convictions; ask those that are believers indeed, and they will tell you, had it not been for their convictions, they had never sought after Christ for sanctification and

Periissem nisi periissem.

and salvation; they will tell you, they had perished if they had not perished; they had been in *eternal bondage*, but for their *Spiritual bondage*, had they not been lost as to themselves, they had been utterly lost as to Christ.

3. *Never rest in convictions, till they end in conversion:* this is that wherein most men *miscarry*; they rest in their *convictions*, & take them for *conversion*; as if sin seen were therefore forgiven, or as if a sight of the want of Grace, were the truth of the work of Grace. Direct. 3.

That is a notable place in *Hos.* 13. 13. *Ephraim is an unwise son; for he should not stay long in the place of the breaking forth of children.* The place of the breaking forth of children is the womb; as the Child comes out of the womb, so is conversion born out of the womb of conviction; now when the Child sticks between the womb and the world, it is dangerous, it hazzards the life both of mother and child; so when a sinner rests in conviction, and goes no farther, but sticks *in the place of the breaking forth of children*; this is very dangerous, and hazzards the life of the soul.

You

You that are at any time under *convictions*, oh take heed of reſting in them; do not *ſtay long in the place of the breaking forth of children*; though it is true that conviction is the firſt ſtep to converſion, yet it is not converſion; a man may carry his convictions along with him into hell.

What is that which troubleth poor creatures when they come to die, but this? I have not improved my convictions; at ſuch a time I was convinced of ſin, but yet I went on in ſin in the face of my convictions; in ſuch a Sermon I was convinced of ſuch a duty, but I ſlighted the conviction; I was convinced of my want of Chriſt, and of the readineſs of Chriſt to pardon and ſave, but alas I followed not the conviction.

My *Brethren*, remember this, *ſlighted convictions* are the worſt Death-bed Companions. There are two things eſpecially which above all others make a Death-bed very *uncomfortable*.

1. *Purpoſes and Promiſes not performed.*

2. *Convictions ſlighted and not improved.*

When

When a man takes up purposes to close with Christ, and yet puts them not into execution; and when he is convinced of sin and duty, and yet improves not his convictions, Oh this will sting and wound at last.

Now therefore, Hath the Spirit of the Lord been at work in your souls? Have you ever been convinced of the evil of sin, of the misery of a natural state; of the insufficiency of all things under heaven to help; of the fulness and Righteousness of Jesus Christ, of the necessity of resting upon him for pardon and peace, for sanctification and salvation? Have you ever been really convinced of these things? Oh then as you love your own souls, as ever you hope to be saved at last, and enjoy God for ever, improve these convictions, and be sure you rest not in them till they rise up to a through close with the Lord Jesus Christ, and so end in a sound and perfect conversion. Thus shall you be not only *almost*, but *altogether Christians*.

FINIS.

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